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THE BIBLE AND MISSIONS.

CHAPTER TWO—THE MISSIONARY MESSAGE OF THE NEW TESTAMENT.

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THE NEW Testament is a missionary book. From the first to last the purpose of God to provide a Saviour for the world is clearly seen. "The mystery of Christ" according to Paul "in other ages was not made known unto the sons of men" but was later "revealed unto his holy apostles and prophets by the Spirit. That the Gentiles should be fellow heirs, and of the same body and partakers of the promise in Christ by the Gospel" Paul in particular had the honor of being the messenger "who should preach among the Gentiles the unsearchable riches of Christ."

What was but dimly revealed in the Old Testament, of God's world wide plan becomes clear as noon-day in the New Testament. As we look back across the ages and see the prophecies made and then see the fulfillment of many of these in the New Testament we appreciate the truth of the little couplet,

"The New is in the Old concealed
The Old is in the New revealed."

In the fullness of time Jesus came according to the promise. From the time of His birth there is the suggestion on every hand that He was not for the Jews only. The angel on His birth-night said to the shepherds, "Behold I bring you good tiding of great joy which shall be to *all people.*" And Simeon, in his song of praise sees that Jesus is a *"light to lighten the Gentiles,"* as well as "the glory of thy people Israel."

In his intercourse with humanity Jesus touched the lives of many different peoples. He was worshipped by Wise men from the East and sheltered by the people of Egypt. In later years when His ministry began there were Romans, Greeks, Samaritans, Syro-Phoenicians and an African who are definitely mentioned.

THE PLACE OF MISSIONS IN THE TEACHING OF JESUS.

The teachings of Jesus are for the whole world. And in these teachings He shows what His will is for the world. Jesus came to reveal the Father, hence we have Him speaking often of the Father.

This teaching of God, the Father was not unknown to ancient Israel God had so revealed Himself in the Old Testament. In Ex. 4:22 God said to Moses, "And thou shalt say unto Pharoah, Thus saith Jehovah, Israel is my son, my first-born." In Deut. 32:6 Moses sings,

"Is he not thy father that hath bought thee?" In Isa. 1:2 God says, "I have nourished and brought up children and they have rebelled against me" and again in Isa. 63:16 the prophet exclaims, "Doubtless thou art our father * * * thou O Lord art our father, our redeemer; thy name is from everlasting."

Jesus loved to talk of the Father. The Jews of His day were angered when He used terms of such intimate relationship, because having wandered away so far from the Father themselves, they did not comprehend His meaning.

It would be interesting to go through the Gospels and mark the passages where the word Father occurs. Jesus uses it in the sixth chapter of Matthew no less than twelve times. It is "thy Father," "our Father," "your Father," and "your heavenly Father."

In the fourteenth chapter of John's Gospel there is a deeper revelation of "the Father" and "my Father." He is

TO THE SYRIANS THE BIBLE SOCIETY BECOMES A SYRIAN THAT THE SYRIANS MAY BE WON.
Joshua Aylor is a Syrian Colporteur in Kizranau.
—American Bible Society.

talking to His disciples and He is explaining to them a "wonderful mystery of godliness," how that He and the Father are one, and how the believer may have their indwelling presence. He uses the term "Father" twenty-three times in this chapter.

The Fatherhood of God and Brotherhood of man have become familiar terms in recent years. Many are thinking of God as the Father of all His created beings. In one sense this is true but the deeper sense of Fatherhood which Jesus is teaching is set forth in John 1:12-13, "As many as received him, to them gave he power to become sons of God, even to them that believe on his name: Which were born not of blood, nor of the will of the flesh, nor of the will of man but of God." No one can understand this relationship unless it is spiritually discerned for Jesus says: "Neither knoweth any man the Father save the Son and he to whomsoever the Son will reveal him." Jesus made plain that we can never enter into the relation of sonship except through Him. "No man cometh unto the Father but by me" he declares.

Mrs. Montgomery in commenting on this thought says: "It is in Christ we have our access, in Christ we realize our sonship, in Christ we put off the old man and put on the new man born from above; in Christ we who were dead in trespasses and sins are made alive by the power of God in Christ the love of God is shed abroad in our hearts. This is what the New Testament calls the Good News. This is what we are commissioned to tell to the whole wide world, that God was in Christ reconciling the world to Himself."

Jesus revelation of the Holy Spirit is perhaps of equal importance. Not until His mission on earth was accomplished could the Holy Spirit come to *abide* with believers. It is He Who reproves the world of sin and righteousness and of judgment. It is He Who guides into all truth. It is He Who glorifies Jesus in the work of world evangelization.

Another important teaching of Jesus was regarding His Kingdom. When He began His ministry He began to preach and to say, "Repent for the kingdom of heaven is at hand." One hundred and twenty-two times the phrases "Kingdom of Heaven" and "Kingdom of God" are used by Jesus.

The Jews had for years been awaiting some one who would set up a new kingdom. It was their expected Messiah who was to rule. They—the Jewish people, were to be members of the kingdom and all others were to be subject unto them. The Jews themselves in the time of Jesus were a subject people and the thought of coming supremacy filled their hearts with joy and hope. When Jesus began to speak about the Kingdom, people flocked to hear Him. The masses listened awhile then turned away in disappointment. Even His own disciples up to the last moment showed that they did not comprehend His meaning. The ambitious mother of James and John begged for special recognition for her two sons when the kingdom should be established. And out on the Mount of Olives, after all that the disciples had seen and heard and experienced they broke forth with the old question, "Lord wilt thou at this time restore the kingdom of Israel."

Jesus taught of a kingdom altogether different from their conception. When the people would have taken Him to make Him king, He refused. He knew that the sacrifice of His life was necessary and that men could come into His kingdom only by the blood-bought path. Neither were people to be swept into the

kingdom by companies or nations but as individuals they were to be born into the kingdom.

Jesus used different parables to illustrate the kingdom. The preciousness of the kingdom is shown in the parable of the Hid Treasure and the Pearl. He says, "The kingdom of heaven is like a grain of mustard seed." The kingdom of heaven is like leaven which a woman hid in three measures of meal." illustrating the growing, permeating power of the Gospel.

talents there is the teaching that the Master who goes away will return again. We are today in that period of time between the going away and the returning. As these servants in the parables were to be about their Master's business so must His people today be diligent in the task which He has given them to do. "Blessed are those servants whom the Lord, when He cometh shall find watching.

THE PLACE OF MISSIONS IN THE LIFE OF JESUS.

Jesus Himself was the first mission-

CHINA'S NEW SCRIPT.

Children of 7 years of age, and old men of 70 learn the new Script without difficulty. The old man (first on the right) is 70 years of age and will learn to read in four weeks.
—From American Bible Society Record.

Again He says, "So is the kingdom of God, as if a man should cast seed into the ground and should sleep and rise night and day and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth immediately he putteth in the sickle because the harvest is come."

In the parables of the pound and the

ary. He was sent from heaven to earth with the greatest message the world has ever heard. During His ministry He was an itinerant. Four things which He did are mentioned in Matthew 4:23 and Matt. 9:35, "He went," "He taught," "He preached," and "He healed." Here is the program for His missionaries today. The mission up through Samaria is one of the most striking illustrations in Christ's ministry. The story is very familiar, how the outcast woman of

Samaria found Him sitting by the well and how step by step He led her to see her sins and to desire the Water of Life which He offered to her. It is remarkable that He should have made His first declaration of Messiahship to a sinful woman and to one not of the Jewish faith. But this woman's heart was ready to receive the great truth and when she believes she becomes a messenger to others. And many believed because of her testimony and many others

CHINA'S NEW SCRIPT.

A Class of Women from the Country Being Taught by Miss Christina Braskamp.
—From American Bible Society Record.

believed because they heard the words of Jesus and their testimony was "We have heard Him ourselves and know that this is indeed the Christ the Saviour of the world."

Jesus trains His twelve disciples and sends them out on missionary tours. In the one recorded in Matthew the tenth chapter He tells them not to go to the Gentiles nor to any city of Samaria. But rather to go to "the lost sheep of the house of Israel." This is not to be understood as a plan to deprive these Gentiles of the Gospel. The time was not ripe for such work. At another time He sent forth the seventy "into every city and place whither He Himself would come." There is no restriction here. After the tour was over "the seventy returned with joy." Luke 10:17.

As Jesus went from place to place His great heart went out in pity toward the perishing people. "When He saw the multitudes, He was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd. Then saith He to His disciples the harvest truly is plenteous but the laborers are few; pray ye therefore the Lord of the harvest that he send forth laborers into his harvest."

Jesus confined Himself almost exclusively to work among His own nation. His plan was to establish a center, to train a few workers and then send them forth as heralds of the cross. To these followers He made known His plans. In commands that are unmistakable, Jesus

tells His followers what He expects. Jesus repeated these commands in different forms so that there could be no mistaking His meaning.

The short terse command in Mark is, "Go ye into all the world and preach the Gospel to every creature." What could be clearer or more direct? Who are to go? "Ye." Where are they to go? "Into all the world." For what purpose? To "preach the Gospel." To whom are they to preach? "To every creature." How strange that whole generations of Christians have failed to read that command, or reading have failed to obey. Even today with all of our missionary education and new movements only a part of the church have taken these words of Jesus seriously. This work can not be accomplished until the whole church gets the sense of obligation.

In Matthew's account we have more detail: "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." Here we have baptism specified and the Lord's Supper intimated in the "all things which I have commanded you." The simple giving of the Gospel message is not sufficient. The "teaching to observe all things" is a part of the missionary program, and is essential in building up the church of Christ.

Luke's account adds another touch. And He said "thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem, and ye are witnesses of these things."

In John's Gospel there is but one brief sentence but it is full of meaning. It was on that night when the disciples met together behind barred doors, when Jesus appeared in the midst. To these trembling frightened people He says, "As the Father hath sent me even so send I you." How surprising these words must have been to them at that time. Judas was no more; Peter seemed to have failed; Thomas did not even come to prayer meeting that evening and yet amid such conditions Jesus is saying, "I am leaving a great task for you to perform. I am going to leave you but I send you forth as the Father hath sent me. You are to do the things I would do if I were to remain. I send you out to build up my kingdom on earth."

In Acts 1:8 we have the last message which Jesus gave to His disciples while He was with them. Our minds love to dwell upon those last precious moments. He had charged them to remain in Jerusalem until they should be baptized with the Holy Spirit. We can imagine that group of followers as they walked out from the city of Jerusalem across the Kidron Valley past the Garden of Gethsemane with its sad memories. Jesus is going right on up the winding path on the mountain side and when He had led

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Referring to China's new script The East and The West, the quarterly review of the Society for the Propagation of the Gospel in Foreign Parts, in its July number says:

The principle embodied in the new script is to substitute about forty letters, or rather symbols, representing sounds for the many thousands of characters in which Chinese has formerly been written. At the present moment there are ninety-five million children of school age in China who are not at school, and the number of persons unable to read or write is nearly three hundred million. It is hard to conceive the change which will come over China when the majority of its population learns to read.

The Scriptures are being printed in this script.

—Bible Society Record.

then until they were "over against Bethany" He paused for a final message. "Ye shall receive power" He is saying "after that the Holy Spirit is come upon you and ye shall be my witnesses both in Jerusalem and Judea and Samaria and unto the uttermost parts of the earth." Then to the amazement of those disciples a strange thing happened. The beloved form of their Master rose from their midst and a cloud chariot received Him out of their sight.

No wonder the early apostolic church was filled with missionary zeal and fervor. The last words they heard Jesus say were "The uttermost part of the earth." Though they may have been dazed by the sudden and miraculous disappearance of Christ yet they returned to Jerusalem with joy and when the promise of the Father was received and the Holy Spirit came upon them the disciples began to count the uttermost part of the earth in their parish.

THE PLACE OF MISSIONS IN THE APOSTOLIC CHURCH.

The Book of Acts is filled with the campaigns of the first missionaries. In the early chapters of the book we find the believers gathering in companies for mutual help and protection. Had there been no persecution, doubtless they would have been inclined to center there. But persecution breaks forth and they are scattered.

No doubt the persecutors believed that they had put an end to this new sect but instead of there being one center there came to be many centers for "they that were scattered abroad went everywhere preaching the word." Antioch became a center and "they were called Christians first in Antioch." At this place the great missionary movement for the Gentiles had its birth. There were among those believers two strong characters, Paul and Barnabas. Doubtless they were the most useful members of the church; they were the most devoted efficient workers; they were the most needed members but the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them." Henceforth these men were missionaries of the cross.

This great man Paul now stands forth as the missionary leader of the church. His great ambition was to preach the Gospel where Christ had not been named. Dr. Charles Watson makes this beautiful comment on the life of Paul, "This man was the mightiest single impulse, which God gave to the early Christian movement. From Damascus to Arabia, from Arabia to Jerusalem, from Jerusalem to Tarsus, from Tarsus to the country round about, then to Antioch, and then Tarsus, Perga, Pisidia, Antioch, Iconium, Lystra and Derbe—thus did the restless missionary, restless only in his passion for Christ's kingdom journey about during the first fifteen years of his Christian ministry."

The writings of Paul, which make up so large a part of the New Testament are letters written to his converts, to the churches which he has established or which he is about to visit. In these writings Paul emphasizes the Gospel for the whole world. He says in writing to the Romans, "I am not ashamed of the Gospel: for it is the power of God unto salvation to the Jew first and also to the Greek." Again he says (Rom. 3:29), "Is God the God of the Jews only? is He not the God of the Gentiles also? Yea of the Gentiles also." In Roman 10:12 he writes again, "For there is no distinction between Jew and Greek; for the same Lord is Lord of all and is rich unto all them that call upon Him for whosoever shall call upon the name of

the Lord shall be saved." What a wonderful vision this man Paul had of the world wide plan of God.

Certain facts are to be observed about the Apostolic church. Christian giving becomes a part of the missionary plan. Even though Paul worked with his own hands that he might not be chargeable to any of his friends yet he urges Christians to give of their money to carry on the work and suggests the weekly offering, which method has been re-discovered within the past twenty-five years.

Witnessing was a natural consequence of conversion. Every one seems to have been a living witness and a personal worker.

Laymen preached as well as the ordained ministers. When the people were scattered abroad (Acts 1-4) they went everywhere preaching. The Apostles remained in Jerusalem and the lay members were the ones who spread the Gospel message. Oh for a re-discovery of this method of building up the kingdom of Christ today!

Woman had a large part in the work of the early church. Again and again Paul mentions by name the women helpers and commends them for their loving helpful service.

THIS IS A SMALL GROUP OF FAMINE SUFFERERS IN CHINA, THEIR FACES PUFFED FROM EATING LEAVES AND GRASSES.

Courtesy Christian Herald.

Prayer characterized all the activities of the church. Written large on the pages of the Book of Acts are these words, "they prayed."

Joy was one of the fruits of the Spirit noticed among these people. They enjoyed their religion. "They did eat their meat with gladness and singleness

of heart'' and when they carried their message of love to their neighbors ''there was great joy in that city.''

Above all Christ was the center of their life and thought. He and He alone furnished a subject for their preaching. Jesus Christ who died and rose again was to them a living personality to whom they gave their allegiance and for whom they were willing to die if need be.

On into the book of Revelation the missionary message continues. We are given a look into the future. We see the result, the triumph, the final outcome of it all. John was given the vision which he gives to us, ''I beheld and lo, a great multitude, which no man could number of all nations, and kindreds and peoples and tongues stood before the throne and before the Lamb, clothed with white robes and palms in their hands.'' And when John could not answer the question as to these people the elder answered ''These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb.'' Blessed thought that when we shall stand before the throne we, too, shall see a great multitude from all lands and there we shall see the dear redeemed ones from India and Egypt and the Sudan from the South land and the great cities—they will be there, those people who were redeemed because we did our part in giving them the message of Christ's love.

The final triumph of the Kingdom is assured for again John hears great voices saying: ''The kingdoms of this world are become the kingdoms of our Lord and of His Christ and He shall reign forever and ever.''

The church of today is reading the Missionary Message of the New Testament. More people have caught the vision of world evangelization than in any other generation. Let up pray that this may be the generation that shall obey Christ's command fully.

At last the Christ! Men's hearts are thrilled
Lo now the plan will be fulfilled
Yet still the years the cycles run
And still Thy work seems scarce begun.

Then swiftly in one century's hour
Jehovah bares His arm with power
Flings wide the gate in ancient lands
From fettered millions breaks the bands.

Bids learning statecraft, science, gold
Arise and speed His purpose old
Inspires new heralds, wings their feet
Arms them with faith all foes to meet.

Almighty Father Saviour Friend,
In awe before Thy sway we bend,
Empower our souls to read aright
These tokens of Thy love and might.

To see converging everywhere
The answer to our daily prayer
Thy kingdom come, Thy will be done
In every land by every one.

(American Board Centennial Hymn).

QUESTIONS FOR DISCUSSION.

Which needs greater emphasis today, the social teachings of Jesus or the New Birth?

Why did the Apostolic church grow so rapidly?

How may we use Apostolic methods today?

Is our denomination able to send forth the 407?

Hold fast to the Bible as the sheet-anchor to your liberties, write its precepts in your hearts, and practice them in your lives. To the influence of this Book we are indebted for all progress made in our true civilization, and to this we must look as our guide in the future.—U. S. GRANT, 18th President U. S. 1822-1885.

THE CHURCH AND THE COMMUNITY.

CHAPTER TWO—ECONOMIC FACTORS.

By Mrs. Haidee Ewing Rankin, Minden, Neb.

URBAN COMMUNITIES.

THE STORY of the Calumet Steel Center reads like a fairy tale; its location is in an enchanted land, for it is within five hundred miles of 80% of the iron, oil and coal deposits of our country; it is furnished a water way by Lake Michigan which connects with numberless railways which seem magically to offer transportation to every corner of the land. "The story of the laying out of the city, the locating of mills, parks, streets and public buildings is one of the civic romances of the world."

Poor Quarters at Gary, Indiana.

The rapid increase in population coming from almost every nation and race is almost beyond the realm of fancy. Five communities compose this region which fourteen years ago was sand dunes, the home of hunters, trappers and fishers with one section possessing a few small towns with factories. The population of the present communities is largely foreign—in Hammond, 40%; in Gary, 80%; and in East and West Hammond, 100%.

While the story of the wonderful growth of this region presents marvelous and fascinating pictures of the growth of an industrial center, yet there are chapters that reveal the real, practical inner life of the community. Just as it requires more than a house to make a home, so does it require more than houses and conveniences to make a home-city.

For instance, before prohibition there was one saloon for every two hundred and fifty people in the Calumet region; more murders were committed in 1917 in Lake County than in all Canada; the stupendous impetus given to industries by the World War activities was followed by that famous steel strike which was accompanied by such rioting, fighting and bloodshed in the streets of the city of Gary that troops were called out to control the situation. The foreign-speaking people, yet un-Americanized and unacquainted with American life are almost the sole inhabitants of that region, for the owners of the industries and those who control the policies reside in the more favored city. The war conditions brought another element into this

Gary, Indiana, Factory Children in a Kindergarten.

industrial center—a large addition from the recent Negro migration. With the masters of industry officiating from a distance over a business carried on by such a heterogenious group it can be readily seen that the field offers a

peculiar and unique challenge to the church.

In the midst of this mass of 150,000 people from "everywhere" there are 55 Protestant churches with an average of about 64 members, of which only about 12 are self-sustaining. (Our church at Gary has a membership of 122 and the work is under the direction of Rev. Edgar Smith). In such a field it is evident that the work of the churches must be missionary in character and that their methods must be adapted to the unique situation. One denomination has marked out a program that within a few years will require the investment of $1,000,000 in order to carry out the plans.

"No church in this region discusses its message, program or staff without regard to the economic foundation there existing." The economic factors effect the churches most decidedly, for their membership and adherents are industrial workers whose sympathies are with the special and peculiar needs of the locality. This fact makes the work easier to prosecute, for these people are more ready to undertake new plans which are necessary to the field. The founding of such a city as Gary—the center of this region—the establishing of the Gary School System and other enterprises show what a large project is before the church if she intends to keep pace with them. For the church to fulfill her mission in such a region there must be no division, all must be in harmony and co-operate. To this end there has been formed the Calumet Church and Missionary Federation, an organization which extends beyond the mere field of the local churches and includes the national home mission interests centered there.

"Its aim is to see that all parts of the Calumet region are supplied with adequate church facilities, and so to supervise the placing of churches and missions that there shall be no waste of money and effort, through the overlapping of territory and the resulting competition. It aims to keep the importance of this region as a field of Christian effort before the general boards and societies of the churches. It serves, too, as a clearing house and unifying agency for all churches in the region."

The problems of the Calumet region are duplicated in city after city; and, it seems that Josiah Strong's prophecy that "in due time we shall be a nation of cities," is being rapidly fulfilled when the recent census reports over 50% of our population urban. The same writer gives three "permanent" reasons for the shifting of the population from farm to town. First, the application of machinery to agriculture. Second, the substitution of mechanical power for muscular and its application to manufactures. Third, the railway, which makes it easy to transport people from the country to the city, and, which is more important, easy to transport food, thus making it possible to feed any number of millions massed at one point. "The great industries have become allied, each to all the others, constituting an endless chain of interdependence. Thus have sprung up absolutely new industrial conditions, which are producing equally new social conditions."

McAfee says, "Of the four largest cities in the world, two are already in this domain which only yesterday was a vast unpeopled wilderness. Our luxurious cities are a world-phenomenon. The very wealth of their construction is an expanding factor in the progress of the kingdom of God. * * * God also made the city; made it last, as the crowning

demonstration of His wisdom. We commit distressing folly when we accept the increasing urban pressure of our civilization as in itself a bane, and supinely endure its abortions as a necessary evil. The City of God is His final boon to men." He also says that the city is "the mightiest enginery of spiritual forcefulness ever devised by man or God" and "we should not balk before the supreme test of our spiritual efficiency." "Can we redeem our American cities? Can we transfuse the forces of this splendid American civilization with the spiritual potencies of the kingdom of God? That is the end for which the divine labratory was constructed. God and the world wait to witness the demonstration."

A NEGLECTED SETTLEMENT IN A RICH AMERICAN CITY.
Notice the good looking children. All they need is opportunity which the church should provide.

Our text presents the city problems whose solution we seek. "They are congestion, the preponderance of foreign-speaking people living in colonies, the entrance of the Negro into the industrial life, the larger number of women in the population of the large cities, the high death rate among industrial workers, the weight of poverty on the hearts and lives of vast multitudes, the 'bitter cry of the children' of the tenements, child-labor, the large number of persons in the city from twenty to fifty-four years of age (which embrace the most active period of life), and, finally, the lack of family life and the transient character of the population. * * * These are the outgrowth of two prime economic factors characteristic of city life—modern industry and the lack of ownership of homes."

Miss Osgood in our Text Supplement shows in a chart by descending steps the effect of the rapid growth of cities both upon the church and the vicinity where it has been:

Fine Resident Neighborhood	Church Flourishing
Business Intruding	Church Holding On
Lodging Houses Appear	Church Dwindling
Fine Houses Converted into Tenaments	Church in Precarious Condition
Congestion	Church Abandoned
A Needy Community	Unchurched

RURAL COMMUNITIES.

The prominence of the urban problems and conditions have almost overshadowed those of the rural communities. But the economic changes in the country are almost as rapid as those in the city and are of equal importance. The rural population is going to towns and cities, is removing from one section of the country to another for self-betterment; farms are sometimes abandoned; others are being reclaimed but largely by foreign speaking people; changes are being wrought in the rural communities through scarcity of labor, condition of roads, marketing facilities; but perhaps the greatest factor affecting rural life is the rapid increase of tenantry. So serious is the tendency to tenantry that many states have taken it up as a matter for lgeislation.

Professor Earp says, "Economic prosperity is the basis for a vigorous community church life." Tenantry tends to defeat prosperity for double duty is required of the land to support two families, that of the owner as well as that of the tenant. The tenant arrangements being temporary the tenant cannot take the interest in the upkeep of the farm nor does he often have a great amount of interest in community efforts and he assumes but little responsibility in maintaining the rural church. If the rural church depends upon economic prosperity for its existence, a wide field, and a comparatively new one, is open to those who are able to grasp the situation and who see what the future holds for the rural church. If India can be reached "At the point of the plow," why cannot rural America? That is only the application of the principles of Christianity. "If the earth is holy—a gift of God in trust for the good of all people—it should be conserved and handed down to the next generation as productive, if not more productive, than when it was inherited." The rural church is rapidly becoming a community Christian center where the sacredness as well as the productivity of the soil is taught. Today the assetts and liabilities of the rural communities are taken into account in the program of the church in those localities, a program to conserve the life-giving, community-serving resources and to eliminate the life-destroying, community destroying factors.

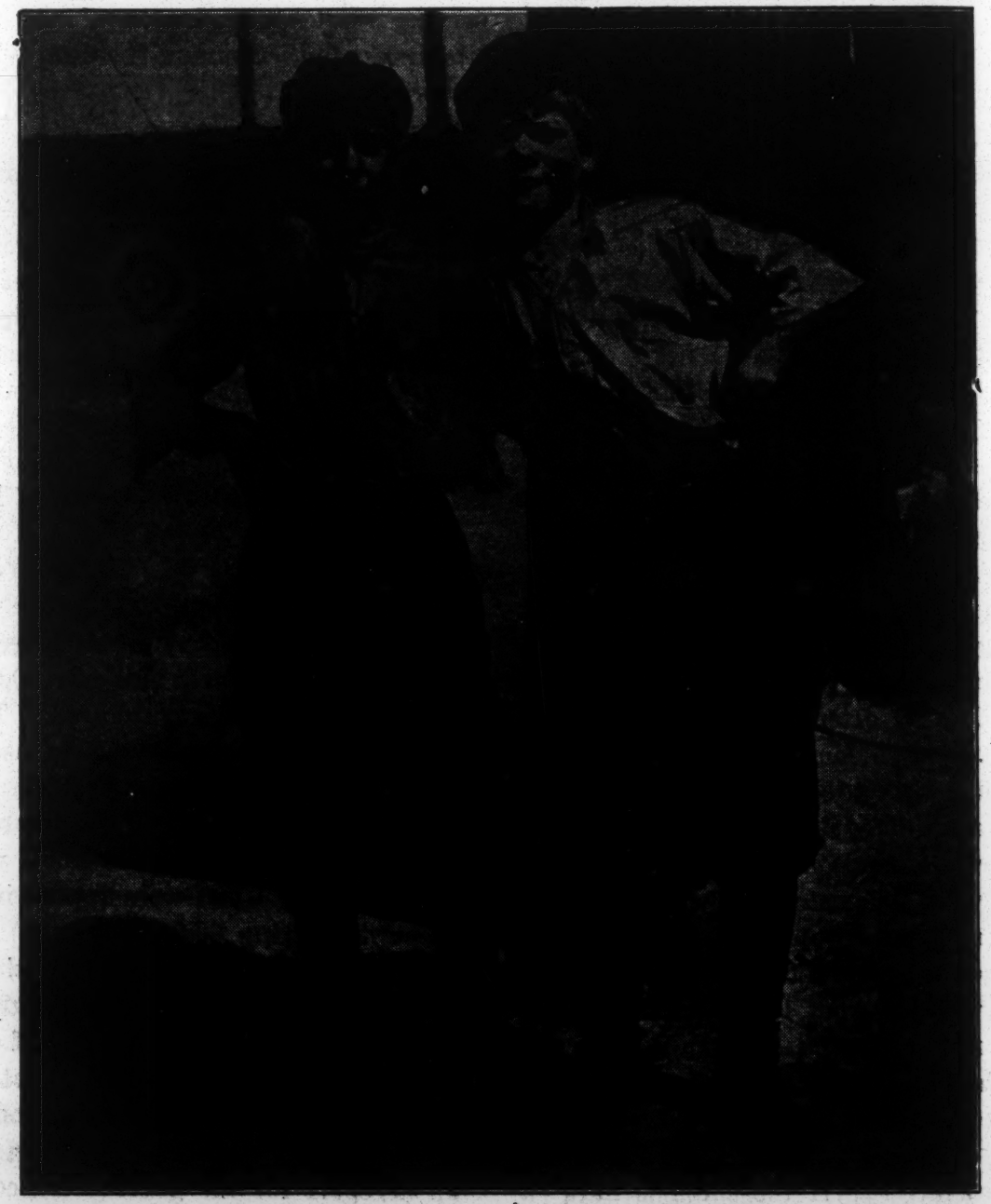
MIGRATIONS.

The Negro has become an economic factor in the North as well as in the South. The Negroes have been going from the rural South into the cities of the South for some time but their migration to the North has produced a more pronounced effect in the industrial life of the nation at large. The Negro migration of 1916-17 is variously estimated at from 200,000 to 700,000. The present population of the Negro in the North numbers 2,000,000. In New York the Negro population has grown to 280,000—the largest number of Negroes in any city in the world and only 80,000 are connected with any church. The Congregationalists are trying to assist with the solution of this problem by erecting a great church or community center covering a block, where room will be provided for 6,000 worshippers in a district numbering 60,000 Negroes.

In six parishes in Philadelphia there were found 76,000 non-churched Negroes and our text shows us by diagram of one church in that city with a seating capacity for 1000 while its membership is 3,300.

In a report for the government compiled by J. H. Dillard concerning the Negro migration of 1916-17, two broad

truths are set forth, one of which is, "The desire of any people or class of people to improve their condition of living is a natural and healthy desire, and that their effort to gain such an improvement is a commendable effort. The migration of the Negroes from one part of the country to another, like all racial and popular migrations in history expresses such desire and effort. Whether the movement result in the desired advancement is another question. In any case, the desire and the effort, however originated, deserves commendation, not condemnation." The second truth is, "The genuine progress of a country depends upon the spread of good conditions of living and good chances of healthy improvement among all the people of the country, not only among those of any class, race, or profession, or occupation, but among all, including



PALS. WIN ONE AND YOU WIN BOTH. THEY ARE ALIKE A CHALLENGE AND A PROMISE TO THE COMMUNITY.

Courtesy Christian Herald.

especially those who have hitherto had the least chance through power, education or inheritance. This truth has been gradually forced upon the world by bitter experiences and it is a special sign of enlightenment in our day that it is now generally realized. We are realizing that the health and well-being of any class or group depend upon and influence the health and well-being of all classes and groups in the nation or community, and we are understanding that the realization of this truth is the foundation of our democratic and humanitarian ideas and of our practical Christianity. Many immigrants from Europe and most of the colored people in our Southern States are within the definition of those who had the least chance of improvement through power, education or inheritance."

Prof. Tyson in his report on the effect of the Negro migration on the North says, "It is of paramount importance that the condition of these people, who, although in the midst of the white group, are yet so little known to it, should be considered, to the end that, for their own good and the welfare of the Nation, they may be fitted into their new environment." Prof. Tyson also says, "It is essential to emphasize the fact that the colored churches have done almost the only extensively organized work for the welfare of the new comers. The church served also to furnish the best leisure activity for the new group. The church going proclivity if the Negro is well known and is borne out in our study of Pittsburgh. Of the 489 Negroes who replied to the question, almost 75% were either church members or attendants. Many of the large Methodist and Baptist churches greatly increased their membership." One leading Baptist church in Philadelphia had added 1,500 members to its roll.

Housing and health conditions have become more complex than ever with this new migration. Only applied Christianity can solve such problems. Can the church fail to see and to sieze this new-old opportunity?

The mill villages of the Southland constitute a factor that affects the church in its own peculiar way. These communities are really not "their own" but are the company's asset. They are a constantly shifting population going from place to place seeking betterment, or, if by chance, they become settled, they are apt to become ambitionless machines. Such villages afford opportunity for settlement work, as self-sustaining churches are almost out of the question under present conditions.

Another economic factor is the army of at least a million and a half of seasonal laborers who serve the nation in various industries, "Harvesters in the wheat fields of the Mississippi Valley; workers in small fruit and canning industries of the North Atlantic states; thousands of men in lumber camps; and smaller groups of ice cutters, oyster grubbers, construction gangs, sound, canal and river boat employees, all of whom may be said to be without community life." The needs of this vast army are being recognized and efforts are being made in different localities to render a service to them. There has been no definite, general program arranged for the work though.

WHAT SHALL WE DO ABOUT IT?

"The Church and the Community" is teaching us how intimate is the connection and how close is the relationship that exists between the church and economic conditions, and community welfare. So pressing is the need that

the church must either grapple with the problems or leave them for solution to others who are not of His way. The principles that the church must follow in applying Christian ideals to the community life are those taught by Christ Himself and are summarized at the close of the first chapter of our text.

1. The inestimable value of the individual and the right of the individual to the fullest development of personality.

2. Service the supreme motive of human activity and the only true test of human valuation and achievement.

3. The inescapable responsibility of all individuals for complete devotion to the welfare of the whole social order and for the purpose of establishing a genuine brotherhood.

"Any church's social program must take account of the economic basis on which society is built. * * * The struggle for daily bread is the largest single factor in the lives of a vast majority of men in any community."

In his excellent book, "Social Evangelism," Mr. Ward has named one of the chapters, "New Times, New Methods." When evangelism develops the social purpose, what changes will be effected in its method? Mr. Ward says that every evangelistic effort should find its climax in calling men to dedicate their lives to concrete service to the community, to live the life of God among their fellows, to undertake certain definite measures to this end. No campaign for community betterment is fully effective which does not call men into the immediate presence of God to consider their duty to all other men, which does not develop a realization of the necessity of changing the motives as well as the forms of community life.

Conversion is a fact for the community as well as for the individual. There come moments when the entire community is touched from above, is given a new vision and a new motive, turns from old sins forever and finds a new power for living. The church must develop more services which will call together all the forces of good-will to consider what ought to be done to make community life better. When the church will consider together the common needs as Jesus did—the hunger of body and soul—then the spiritual temperature will not fall; it will rise.

A social evangel would organize the philanthropy, the health, the recreation, the industry of the community according to the will of God. * * * It is a task of infinite patience and difficulty but step by step it is being accomplished. * * * This is the final triumph of God come down out of heaven to be with men.

To the Christ "all the wealth of the world is as nothing compared with the soul of one child. The heart of His teaching concerning it is that things are a means to life not its end. The supremacy of man over goods, of the soul over the world, was His teaching, and no age ever needed more to hear the message than ours, in the midst of its prosperity. To the times when property has more protection by state than humanity, when men are enslaved by the very power of the wealth they have created, when men are held in bondage by the very machines they have made and which ought to set them free from economic fear and want, when human life is sacrificed upon the altars of commerce and industry, with a wanton cruelty unsurpassed by heathen rites of blood, there must be brought the message that men are of more importance to society than wealth, that the soul is more than the world."

CHILD WELFARE PROBLEMS.

By Mrs. Albert Gordon, Chicopee, Massachusetts.

CHAPTER FIVE—THE EDUCATIONAL PROBLEM.

"A child I am. Yet in me lies
Part of the future of the race.
A child, in whom the good and ill
Of ages past have left their trace.

"Protect me—ye of larger growth,
Hear my appeal: please take my hand
And lead me safely through the days
Of childhood into Grown-up Land."
—Olive G. Owen.

(From The Child Labor Bulletin, Feb., 1919).

THE TITLE of this chapter may cause some one to ask the question, Why should a missionary magazine concern itself with matters purely educational? Why not leave all consideration of such questions to educational journals? The answer is, that since the problem of the future rests upon the solution of this problem of the present, it is therefore a matter of grave concern to the members of our missionary societies, readers of our Missionary Magazine, that so many of the children of our own America are growing up into an ignorant, illiterate manhood and womanhood. The future life of all missionary agencies, all benevolent institutions, even of the church itself, depends upon the proper nurture and instruction of the young.

It is a necessary part of applied home missions to call the attention of our Christian women to the neglected and exploited children in our own land. Their neglect means not only loss to the children themselves, but also a menace to the children of the church, and through them to the cause of world-wide missions.

Does it mean nothing to us that 24.9 per cent of the white men drafted into the American army, or 29 per cent including the colored troops, according to the report of the Provost Marshal General of the United States Army, were unable to write a letter home, or to read a newspaper? That is, one man in four in the recent war-time army was unable to read or write. Does it mean nothing that one person in five in the entire country cannot read well enough to understand the simplest sentences in print? Does it mean nothing that one mother in five cannot read the government bulletins regarding the care of her baby?

A recent article prepared under the auspices of the National Americanism Commission of the American Legion shows that the sons of the nation are aware of the danger to the highest national life that comes through the ignorance and waste caused by lack of school advantages and by child labor. Should not then the mothers of the country awaken to the responsibilities resting upon them? When Congress has appropriated $4,000,000 in a year for experiments in animal husbandry and eradication of diseases among domestic animals, and less than one-third of a million for similar care and protection of domestic babies,—"when the barn is fifteen times as precious as the nursery, it is time for mothers to get busy."

In order to bring immediate relief for the most pressing needs, the United States Children's Bureau, of which Miss Julia C. Lathrop is chief, has formed the following definite program as immediate objectives for Federal legislation:

1. Federal aid to states for universal elementary education.

2. Prompt and immediate abolition of illiteracy and child labor.

3. Universal public protection of maternity and infancy.

The necessity for extending aid to states in maintaining elementary schools has been partly realized by the various church boards in the establishing of mission schools in the mountainous and other remote districts, where the wealth per capita is so small that taxation is not sufficient for the adequate support of public schools. But the supply is unequal to the demand. One has only to read the reports from some of our own mission schools in mountain and in mining sections to know of the need throughout the entire country, as the descriptions are typical of schools in all remote and isolated regions. The vast extent of the undertaking can be known from the fact that 60.7 per cent of all the children of the country are to be found in communities of 2,500 population and less.

The inability of all communities to attain to a uniform standard in schools is seen by a comparison of two states. In South Carolina it is estimated that there is only $2,500 per capita taxable property for each child of school age. In California the proportion is $15,500 for each child. In the same two states the ratio of the number of men of voting age, and the number of children shows equal disparity. South Carolina has 58 men to each group of 100 children; California has 169 men to support each group of 100 children. Clearly, Federal assistance must help the states which cannot provide adequately for their own schools.

But it is not only the poverty of certain localities that is causing illiteracy. At the National Educational Association in Cleveland, February, 1920, it was reported that 140,000 teachers in the country gave up their work last year because salaries were too low and expenses too high. In New York City alone, 1718 classes had to be dismissed in one day because of a lack of teachers. One of the pupils, little Teresa Uhlman, did not submit to the daily dismissal without a protest written to the Board of Education. "Just to let you know that my class has been without a teacher so far this term. As we have no substitute we are sent home every day and we are missing our work. Please send us a teacher." Poor Teresa was only one of 71,318 teacher-less pupils in that city.

Dr. Claxton, the United States Commissioner of Education, makes the statement that in our nation, the average sum spent on the education of each child is $495, not for one year, but for his entire education, including the salary of teachers and of janitors, the cost and upkeep of buildings, books and equipment of every kind. It is no wonder that many teachers have gone from their underpaid profession into other work.

Realizing that the nation is face to face with a crisis in education Dr. Claxton recently called a National Citizens' Conference in Washington in which attention was directed to the fact that 18,000 schools closed last winter for lack of teachers, and that 45,000 other schools were kept open by makeshift. A single county in Pennsylvania reported that 53 of its rural schools were without teachers. The situation is so desperate that various states are holding similar conferences on education.

The fact of the closing of so many rural schools is all the more to be deplored, since many statistics gathered through various surveys by the National Child Labor Committee prove that the

average child in rural districts attends even the short term of school only a little more than half the time the schools are in session.

Because of the difficulty of enforcing attendance laws in the country, because of the long distances, because of the belief that all out of door work is beneficial to the children, and because of the necessities and exigencies of farm work, it is easy to understand why the rural district suffers more in respect to education than the urban community, notwithstanding the fact, as Professor Bagley says, "These rural and village schools lie at the very source of whatever is virile and abiding in our national life."

Dr. E. N. Clopper, Secretary of the National Child Labor Committee in writing of "Child Labor and School Attendance," says: "The agricultural needs of the moment take precedence over the best interests of the child. No state prohibits child labor in agriculture, but nearly everywhere the child under 14 is required by law to go to school, yet when the farm calls, this item in the child's bill of rights is swept aside. * * * The State of Vermont has this year (1919) gone so far as to authorize state officers to revoke restrictions upon work hours of women and children in canneries because it is more mindful of the danger to the fruit and vegetables than the effect upon the workers in robbing them, even for a time, of their guarantees of health, play, and schooling."

CHILDREN AT THE CITY DUMP.

One important factor not often considered is the discouraging effect upon the teacher of irregular attendance of the pupils. A successful teacher was heard to say that she would not consider taking a position in a rural school, chiefly, because of the irregular attendance she could not do effective work. This, as well as the smallness of the salaries, is one reason for many of the best teachers leaving the rural schools.

"Lack of suitable homes is found by the United States Bureau of Education to be responsible for the withdrawal of

many teachers from the profession, especially in rural districts." Concerning this difficulty an illuminating article giving the experience of a teacher who had undertaken to teach a rural school in one of our remote mountain districts is found in *The Delineator,* June, 1920, "Teaching on Snake Mountain."

Professor Bagley tells us that we have done three times as much for the children of the immigrant as for our own. "This is due to the fact that immigrants as a rule have congregated in our cities where teachers are relatively efficient, school terms relatively long, and more important than all, where compulsory education laws are relatively enforced."

Mary Austin, herself an immigrant, having come as a child to New York from Russia, wrote in 1914: "I am never so clear as to the basis of my faith in America as when I have been talking with the ungroomed mothers of the East Side. A widow down on Division street was complaining bitterly of the hardships of her lot, alone in an alien world with four children to bring up. In the midst of her complaints the children came from school. 'Well,' said the hard pressed widow, 'bread isn't easy to get in America, but the children can go to school, and that's more than bread. Rich man, poor man; it's all the same; the children can go to school.' The poor widow had never heard of a document called the Declaration of Independence, but evidently she had discovered in American p r a c t i c e something corresponding to one of the great American principles, and she valued it more than the necessaries of animal life." A case like this is met by the provisions of the mothers' pension laws.

A petition presented to the chairman of one of our recent national conventions by a delegation of prominent educators representing 85,000 teachers, stated that the desertion of the farms is "largely due to the removal of farmers to cities where they can get decent schooling for their children." Clearly, the Back-to-School movement will assist in a Back-to-the-Farm movement. This petition further stated, "Even at best it will be long before the schools can get back to their 1914 basis. There is a great deterioration in public education caused by a tremendous loss of trained teachers, and a great lowering of standards of quality in in-coming teachers. The cause is the deficiency in educational funds."

Miss Lathrop, chief of the United States Children's Bureau states that the area of rural child labor and of adult illiteracy are largely identical. The passing of child labor laws must be supplemented by the enactment and enforcement of compulsory school attendance laws.

Owen Lovejoy, General Secretary of the National Child Labor Committee, reports great progress in this respect within the last ten years, especially in the Southern states. Of the eleven states which in 1910 made no provision for compulsory attendance all now have some form of school attendance law.

The student of educational problems learns some surprising facts. Winthrop D. Lane in his article, "The National Crisis in Education," *The Survey,* May 29, 1920, makes the statement that, "The United States has the shortest school year of all civilized countries, the shortest school week, the shortest school day," averaging all the states. "The average salary of all public school teachers, both in elementary and high schools, is $630 a year, and in some states the average is less than $300. Of all rural

teachers 40 per cent get less than $600, and 24 per cent less than $500."

According to Franklin K. Lane, former Secretary of the Interior, twice as much is spent per year for chewing gum as for school books, and more for automobiles than for all primary and secondary education. "Tens of thousands of our native citizens are taught American history in a foreign language."

For the children in their teens, who through economic necessity or deliberate choice have left school and are employed, a constructive program has been undertaken in many states and is giving these young workers a better chance for their future by providing for them continuation schools, part time, and evening schools, and trade classes.

To prevent the unnecessary leaving of school by children who "don't like school and want to work," many school boards and other educational or child welfare organizations are employing the services of "a visiting teacher." This teacher's work is entirely preventive, and stands between the home and the school. By interpreting the school to the parents, she enlists their co-operation. By passing on to the schools her observations of the child, his handicaps and his interests, she helps to provide for him the schooling he needs.

The establishing of industrial and vocational training with the manual work in many of our public schools is solving the problem of holding the boy or girl who does not care to attend and leaves as soon as permitted. The "cut and dried apathetic type of education" which could not hold many a boy or girl who wanted to work at something with the hands is giving place to a greater variety in the methods and in subjects taught, providing each child with a type of education not alone cultural, but suited to his ability, and related to the work he will do in later life.

The need for more vocational training has been realized by the United States Federal Government. Under the Smith-Hughes Act establishing a Federal Board of Vocational Education, the government gives financial assistance, dollar for dollar, to any state that will provide approved instruction in subjects related to agriculture, trade, industry and home economics.

In the Smith-Towner Bill now pending, or as one writer more properly says, "languishing," in Congress, similar measures are planned to provide federal financial aid to the states for promoting elementary education, and equalizing educational opportunities. This excellent bill makes provision for the removal of illiteracy; the furtherance of Americanization by providing elementary educational advantages for foreign born adults as well as for foreign born children; the equalization of educational opportunities through improvement of rural schools; the promotion of health, sanitation, and recreation; and the preparation and training of an adequate supply of teachers. The states are to take the initiative and match the government's appropriation dollar for dollar.

With the passing of the Smith-Towner Bill there will be created a National Department of Education, with its secretary a member of the President's cabinet. It will give to this important part of national life as much power as its possesses in many other countries. Even Turkey now has such a department, with the recently appointed Helideh Hanoum, a gifted and highly educated woman, as its head. Our Federal Bureau of Education is at present only a branch of the Department of the Interior.

This bill with its many constructive and rational provisions has the support of those who are working for child protection, but it is opposed and hindered by those who are unfriendly to our public school system. It is time for Christian citizens to inform themselves of the facts in the situation, and to take active part in securing the enactment of such a beneficial law. It is truly a time of crisis in our national educational life.

As Jesus directed attention to the child in the midst, so the child should be the central figure in the minds and thoughts of all who are endeavoring to solve justly and wisely the many perplexing and serious questions of this critical time. The child in this country who is now being wasted and despoiled is needed by Him, and should be saved and equipped to reach and win the child in unevangelized lands.

CHILD WELFARE IN EGYPT.

(Concluded from December Issue).

By Ida B. Whiteside, Luxor, Egypt.

Beside the schools mentioned, there are 125 elementary schools under the care of the Mission or of the Synod of the Nile. Many of these are small, some are poorly equipped as to teachers and buildings, but in all Christ is upheld, and in all, boys are getting a chance to learn and to know Christ which they would never have otherwise, perhaps. Many of these little schools form the nucleus of a Protestant community. The school is the place and the teacher the evangelist that spreads the true light of the Gospel amid the darkness. Without the school there would be no opportunity for the evangelist nor entrance to the village. Altogether 9113 boys are in our schools. We plan to start a boys' industrial school in connection with Calioub orphanage but it has not been done yet.

As for the girls' schools, aside from those already mentioned, there are 41 elementary schools under the care of Synod mostly. Altogether in our girls' schools there are 6,422 girls, making in all 15,535 students in our Mission schools. Of these, there are by religions,

Protestant	2,470 boys	1,379 girls
Copts	4,874 boys	3,625 girls
Moslems	1,241 boys	726 girls
Others	528 boys	692 girls
	9,113 boys	6,422 girls

The total cost of our schools, day and boarding, for 1919, was $197,049, and of this the Egyptians paid in fees $148,771, leaving only $48,278, or about one-fourth the cost to be paid by the Mission. If any one is tempted to ask why this outlay in money and time for education when the Government has schools and is planning more, just consider this. Would you like your boy or girl to go to a school where the teacher and majority of the pupils were Moslems, where Islam is taught, and where not even Christian morality is inculcated? Then, to me, the work with the boys and girls is so much more promising than that with the older people. They listen more or less indifferently to the message. Some are won to Christ. But as for improving conditions, changing their ways of living, training their children or anything of that kind, it is almost hopeless to expect much improvement. But take a home where the father and mother

have had the training in our schools, and the whole place, from the cleanliness of the house and the feeding of the children to the blessing at the table and family worship, has a different atmosphere. If we wish to bring Egypt to Christ, and to Christian ideals of living, there is no more promising way than through our schools.

Morally and Religiously.

The ordinary Egyptian child in the home has none of what we call the innocence of childhood. From the time he can use his eyes and ears, he can and does know of the immorality and filth of the social relationships. No care is taken to keep a child from such knowledge except in the true Christian homes, which while increasing in number, are yet few in proportion to the whole. In the Moslem, and often in the Christian homes the boy is brought up to consider himself superior to his sisters and even to his mother, and to order them around. Obedience is rarely taught. A fit of temper is provoked because the little fellow looks so cute when angry. Candy and sweets and coffee are given to babies because they cry for them. When they can toddle, they begin to run up and down the aisles of the church and play there or out in front, during service time, because they yell if the mother tries to make them sit still. Naughtiness goes unpunished unless it happens to anger the parents, and then the punishment bears no proportion to the offense. Teaching on the subject of child training is most necessary in our schools. Islamic morality allows lying practically whenever convenient, and deceit in trade is almost universal. The boy who delivers meat for the butcher gets no pay, but the butcher looks the other way while he surrepticiously cuts off a bit of meat from the carcass in order to sell it on the side later. Every workman who comes to the house, be he carpenter, plumber, or mason has a little boy along who learns the trade by watching and waiting on his master. He receives no pay, but expects a backshish from you.

STREET WAIFS IN CAIRO, EGYPT.

Juvenile crime among the waifs and strays of our cities is appalling, and the one Reform Schools can do little to check it. In 1912 out of 5517 young delin-

quents, 378 were acquitted, 125 imprisoned, 293 fined, 392 handed over to their parents who promised to care for them, 3807 were whipped, and 364 committed to the Reformatory. A lawyer of my acquaintance writes of the work of this institution as follows: "The aim of the Reformatory being not to punish but reform the child, its organization and management are modelled on school and not on prison lines. As the inmates have all given proof of a mischievous disposition, the discipline is necessarily strict, but not so much as to interfere with efforts to arouse the interest of the child in the life which he is leading. In the Reformatory the child is engaged in the same occupations as would fill his time in a normal life. He attends school where he is taught reading, writing and other elementary lessons. But the most important thing is that all the boys there are taught the elements of a trade, shoemaking, basket-making, music, printing, etc., with the object of being able to earn their living after they leave the Reformatory. It is for this reason that children must be sentenced to at least two and not more than five years in the Reformatory. As there is only one Reformatory in Egypt, the number of boys sent there is naturally very small compared with the whole number of juvenile offenders. It is a pity that an institution so useful and necessary should not be established at least in each Province. I should think that the success of a Reformatory depends mostly on the staff who teach and educate the children. It cannot be doubted that the most vital factors in the training of a child are spiritual not material. The character of the personnel has dominant importance. An adult who has gained a child's confidence and affection will have unlimited influence. It would be a great thing if there be persons who would give their lives to the training of the young. They would have their reward in proportion to their sympathy with the child and their devotion to its interests. It is very rare that the staff of a Reformatory are persons of such character. But anyhow, a Reformatory is by far better than a prison."

In the more awakened Coptic churches the children are cared for and the school boys and girls brought to the services and given seats where they can hear, but in the others, they either do not come, or race around and play. The Sabbath School Secretary for Egypt, Mr. Trowbridge, is working to increase the number of Sabbath Schools in Egypt. Each of our own churches and schools has a Sabbath School, but it is the rare exception when you find one anywhere else. Our Coptic boys' school of Luxor planned to start one but it was dropped soon.

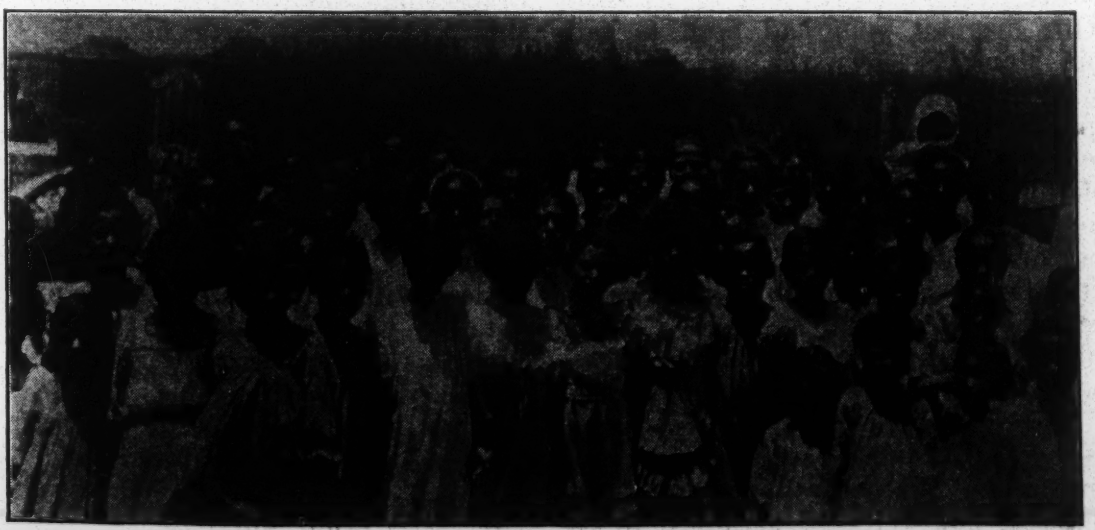
A Society has been started among the Coptic students, called Friends of the Bible. It works among the 49,446 Coptic students of the primary and secondary schools of Egypt. It promotes private and class study of the Bible and of the teachings of the Coptic Church, and stands for clean living and thinking. It is young as yet, but promises much for the future. It now carries on two hostels for students in Cairo, another crying need for the boys and young men. Many are turned loose in Cairo, one of the wickedest cities of the world, with no restraints aside from school hours, and no social life except that of the streets and cafes.

Another crime against the children of Egypt is the early marriage. Among the young men who are getting a modern education, there is coming to be more freedom of choice, and they are

marrying later and choosing their own brides more and more. But the girl except in rare instances, has little or nothing to say as to her future husband and is married when anywhere from eleven to fourteen. She loses her own childhood, and her children born before she is old enough herself, are weak and do not start life aright. Also in the majority of cases a man marries a first or second cousin, which is one cause for the many weak, crippled or mentally incompetent children. The spread of European civilization and education is slowly creating a sentiment against child marriage and marriage of cousins, but necessarily slowly, and the mass of the population considers the old ways best.

One of the great needs of those children who can read is suitable literature. The real Arabic literature is best illustrated by the unexpurgated Arabian Nights, which I believe cannot be obtained in English. The Christian literature in Arabic is mostly the Bible and religious and controversial books so far. The Nile Mission Press now has a worker, Miss Padwick, who has come out from England especially to write and edit children's books and stories. Our Mission has a little weekly Sabbath School sheet for children, and a few of Miss Trotter's stories have been published by the Nile Mission Press. The Beyroot press has translations of Ben Hur, The Prince of the House of David, and a few other such works. That is about the extent of the decent reading for young people in Egypt. There is plenty of the other kind, either the stories of Islamic origin or translations of Nick Carter and other French and English works of the ten-cent variety. As I have said, the Nile Mission Press is just getting started on juvenile literature, and also the Y. W. C. A. is making plans for a magazine for girls from which we hope much.

After all this I am sure you will agree with me that there is the beginnings of child welfare work in Egypt, but only the beginnings and that the need and opportunity are boundless. The work of the Government dispensaries, hospitals and schools is good as far as it goes and we are thankful it is being done, but you and I know that the only salvation for Egypt as for our own land is found in Christ, and He is unknown as yet to ninety per cent of Egypt's people.



HERE WE ARE! WAITING FOR OUR SHARE OF THE "407"

INDIA.

Mrs. E. L. Porter, Rawalpindi, India, Editor.

OUR AFRICA TRIP.

(Continued)

By Mildred McCullagh Cummings.

(Readers of Magazine see September number, page 109, and December number, page 318, and connect this interesting account of the trip to Africa with the visit to Sudan. Readers of the Magazine are favored with an account of this trip).—Editor W. M. M.

Mombasa on the coast of Kenia Colony is an old Portuguese town and dates as far back as the eleventh century. It is a maze of narrow, irregular streets and lanes. The principal thing of interest in the place is an old fort that is used at present as a prison. It rained practically all the time that we were there. Not an occassional shower as we have at home but a steady downpour. The rain did not lessen the heat any and with the addition of flies and mosquitoes our stay was a most uncomfortable one. The flies were so numerous on the table that when eating we had to be very careful lest we convey more than food to our mouths.

Our original plan had been to sail from Mombasa down the east coast as far as Lourenco Marques, Beira or perhaps Durban. We had heard about a month previously that it might be possible for us to enter German East Africa (now Tanganyika Territory) and to cross over into the Belgian Congo and to thus make an inland trip southward. The American Consul at Kenia Colony cabled for permission to enter but as we received no reply we decided to knock at the gates ourselves. We were assured that to pursue such a course was pure folly. We secured passage from Mombasa, however, and arranged to go on down the coast should the authorities refuse us permission to enter Tanganyika Territory.

We arrived at Dar-es-salaam, the port of German East, on Sabbath. The Immigration Officer came on board and we made known our wants. He told us that we might get off and interview the Administrator the next day. We called at the Administrator's office and he asked us how we happened to be there without his permission. We replied that that was the very thing that we had come to secure! He allowed us to pass through without any further delay. After a long wearisome journey we reached Kigoma, the terminus of the German East Railway.

Again we were confronted with the possibility of having to retrace our steps. The Belgian authorities in Kigoma said that orders had been issued recently refusing permission to enter the Congo. By this time we had learned to discount all such statements and the result was that we pushed on ahead regardless. Kigoma is a small town situated on the border of Lake Tanganyika, four miles from Udjidji, a trading station where Livingstone was found by Stanley. We stayed at a funny little hotel, the only one that the town could boast of. The furnishings of our room were for the most part nil. One bed was minus a mattress, so my husband slept on springs. The only luxury that the place afforded was a cake of Pears Soap. The white-ants were so numerous that we had to sleep with our shoes under our pillows lest they be unwearable by the morrow. Our bags and suit cases were piled high on the one available table. White-ants have an insatiable appetite for leather. Bananas were very cheap here and very good. A bunch of about 500 cost about 32c. One could purchase any amount of canned goods also.

After a few days we crossed the Lake into the Belgian Congo. We had previously been informed that we would have no difficulty whatever in securing food, accommodations, etc., in Congo Belge, but we were doomed to disappointment. Arriving at our immediate destination (Albertville) we found that we lacked shelter and the Belgians would not take us in; we were hungry and they fed us not. How many times we longed for the canned goods at Kigoma so near and yet so far away (the boat ran only once a week between the two towns).

ZULU
Ricksha Boy in Durban.
Painted legs take the place of stockings.

Finally we found a little house of bamboo and grass that had formerly been used as a chicken-coop. We hailed it joyfully and set up camp at once to wait till the Cape to Cairo Railway (?) decided to make its next move.

We hired servants for 8c. a day. They are the one cheap item of expense. The country is very rich in minerals, especially copper. That is evidently the reason that they give no thought to the agricultural possibilities of the soil. We were never so near to starvation before. No bread, no flour, nothing of the sort was available. We built a little oven out of a Standard Oil tin and succeeded in making some oatmeal cookies. The potatoes were so small that we had to cook them in their skins always. Fortunately we could buy tinned butter at a dollar a pound. We ate potatoes morning, noon and night for five days with little else to break the monotony.

The next town in which we lived was Kabalo, situated on the Congo River. It boasted of several stores, with plenty of provisions and we fared sumptuously! A very hospitable Greek trader visited us every day and brought us fresh bread, and supplied all our needs. We lived in an old railway coach for several days. We slept out of doors of course as it was very hot, and the mosquitoes seemed larger and more plentiful than ever. In the afternoons we sometimes attempted to rest but it was nigh impossible. Our beds had to be placed inside the coach and even then we had to balance our helmets on our heads for the sun was scorching.

After about six more days of waiting our steamer arrived and a week later we were safely landed in Bukama, the railhead of the Cape to Cairo Railway. We met a number of interesting personages on this trip, two of whom were Mormon Missionaries, who were returning to America after four years of service in South Africa. I should think that they would find a congenial atmosphere for their doctrines among the wild tribes of Africa. We also made friends with a Belgian at this time, who changed our whole ideas of Belgian hospitality. He could not have been more considerate or thoughtful of us. He is a very interesting character. He had served in the war for a number of years and had suffered not a little. His wife's father had aided Edith Cavell and was shot for his efforts. The poor man was betrayed by one of his own sons-in-law (a German). His wife's mother lost her mind over it all and his grand-mother died of starvation. He had come to the Congo as he could not find employment in Belgium that would bring sufficient returns. His wife was seriously ill when he left her and he had

not heard a word of her or his two small children for five months.

We reached Bukama in the evening, and found no place at all to sleep. Finally they gave us permission to use the one cabin on the boat until seven the next morning. Our Belgian friend knew the administrator of the place and through his efforts we secured three tents and these we pitched on the banks of the Congo River. We shared all things in common, and we did enjoy ourselves in spite of the fact that we were far from the comforts and conveniences of home. Food was very expensive but we could buy plenty of it and we fared well.

In less than a week our train arrived and after two days of travelling we were in Elizabethville, the capitol of Katanga Province, and a thriving little metropolis. We visited the Methodist Missionaries there and had a delightful time.

All through Africa, practically, we had seen enormous ant-hills, but never before had be seen one that attained to a human habitation. In Elizabethville we saw one that contained three rooms and natives were living in it. Some folks seem rather skeptical when we tell them of it but it is actual fact.

We came on through to Livingstone in Rhodesia and seven miles further south we visited the famous Victoria Falls of the Zambesi. They are truly wonderful, but we felt that they were not so impressive as Niagara because Victoria Falls are so wide that it is impossible to view the whole at one time.

South Africa has some fine large cities. Johannesburg is about the size of Pittsburgh and so civilized that we almost thought we were home. We visited a gold mine, i. e., saw all its workings. We were not anxious to go 6000 feet under ground. We should like to have seen a diamond mine but we decided not to go on to Kimberley. We visited the Transvaal administration buildings in Pretoria though, and they were well worth going to see. We had the honor there of sitting in Kruger's state-chair.

We reached Durban about the middle of July. It is called the "Garden Spot of Natal," and is well named. It is an ideal place to live and the climate is perfect. They have a fine bathing beach and although it was winter time we often went in for a swim in the Indian Ocean, and found the water surprisingly warm.

The Zulu ricksha boys in Durban are indeed a novel sight. They adorn themselves in a most fantastic costume, to attract the attention of the foreigners I imagine, though I suppose they take a certain amount of pride in it themselves. Their head-gear is worthy of note. It consists often of ox horns and porcupine quills and many of them wear feathers at least a yard long. Sometimes three or four feather dusters hang suspended from the shoulder down the back. Painted legs take the place of stockings. I heard of one small boy whose mother sent for a ricksha to take them to the station and because the ricksha boy did not wear horns, the child wept bitterly.

We took a side trip to Inandi, one of the Congregationalist Mission centers. There my husband and his father studied Zulu sounds. Their weird clicks are beyond description. We were interested in seeing and hearing of the work that is being done among these people. In fact it has been a great privilege to see the work of all the Missions of various denominations which we visited. I am sure we gained an insight into the work, which it would not have been possible for us otherwise to gain. Altogether our trip was a very pleasant one. There were plenty of discomforts but we enjoyed it thoroughly and felt that it was an opportunity of a life time.

THE GULU SHAH CATTLE FAIR.

Our Mission has felt especially closely linked up with the Gulu Shah Cattle Fair ever since the death of Dr. Brandon from cholera contracted there some years ago. The fair is held at the grave of a man whose name was Gulu Shah. While the worship now carried on had its beginning with things straight out of the pit, it has now the significance of the ordinary veneration of a supposed "saint."

The Mohammedans claim that they

have no idolatry in their religion, but the fact is that almost every village nowadays has a tomb before which offerings are made in the belief that these departed "saints" will see that the worshipper will realize the desire of his heart. Of course they do not know of Him Who has said, "Delight thyself in God and He will give thee the desires of thy heart."

Every year at a certain time the people from many miles around come here in great numbers. Have you ever gone to the County Fair where the biggest pumpkin and the oldest quilt carry off the prize? Well, here you are—except that the chief commodity here is cattle. The farmers from far and wide look forward to this Fair for an opportunity to sell and buy and exchange cattle of every kind. The Government takes a tax of one-sixty-fourth of each rupee, and this year took in some 16000 rupees. It is an enormous affair, and tremendous sums of money change hands each year.

But what interests us most is the great crowd that affords a wonderful opportunity to preach Christ. We have our regular stall every year. A canopy is put up and all who will hear are invited to come in. Several of our men with a large force of Indian workers were on the job this year. Four hundred portions, two whole Bibles, nine New Testaments and many tracts were sold. God's Word, preached and read, is bound to bring fruit.

Our work must be done in opposition to the many side shows that frequent such places. The hawker is here to sell his wares "cheap." Many a toy is bought to take home to the children who didn't get to come. They say you can see the fattest man and the ugliest girl often at these places just like you can at home, to say nothing of the oriental wonders that abound. The tight-rope walker performs wonderful balancing feats out in the open where all who care to look may see him. Jugglers, snake charmers, medicine men (shade of Hippocrates and Esculapius), crude ferris-wheels and merry-go-rounds must all be outdone in the matter of interest, else the crowd in our preaching tent would disappear. However it is safe to say that many men and the majority of the women, Christian and non-Christian, at some time or other paid a visit to the grave. The offerings at such a season bring in enough to keep the faqir in charge of the grave and his retinue in plenty for many a day.

On the last day the women, contrary to Indian custom, are allowed to come to the Fair. How they do enjoy the privilege! They come from all directions—all dressed in gala clothes. For days new suits have been in the process of making. Those who could not afford new clothes have been washing and mending their old ones. The most is made of this rare opportunity to see things, to meet friends, to make new acquaintances and carry home some of the tawdry trinkets and glass bracelets and paper toys, and have a good time in general.

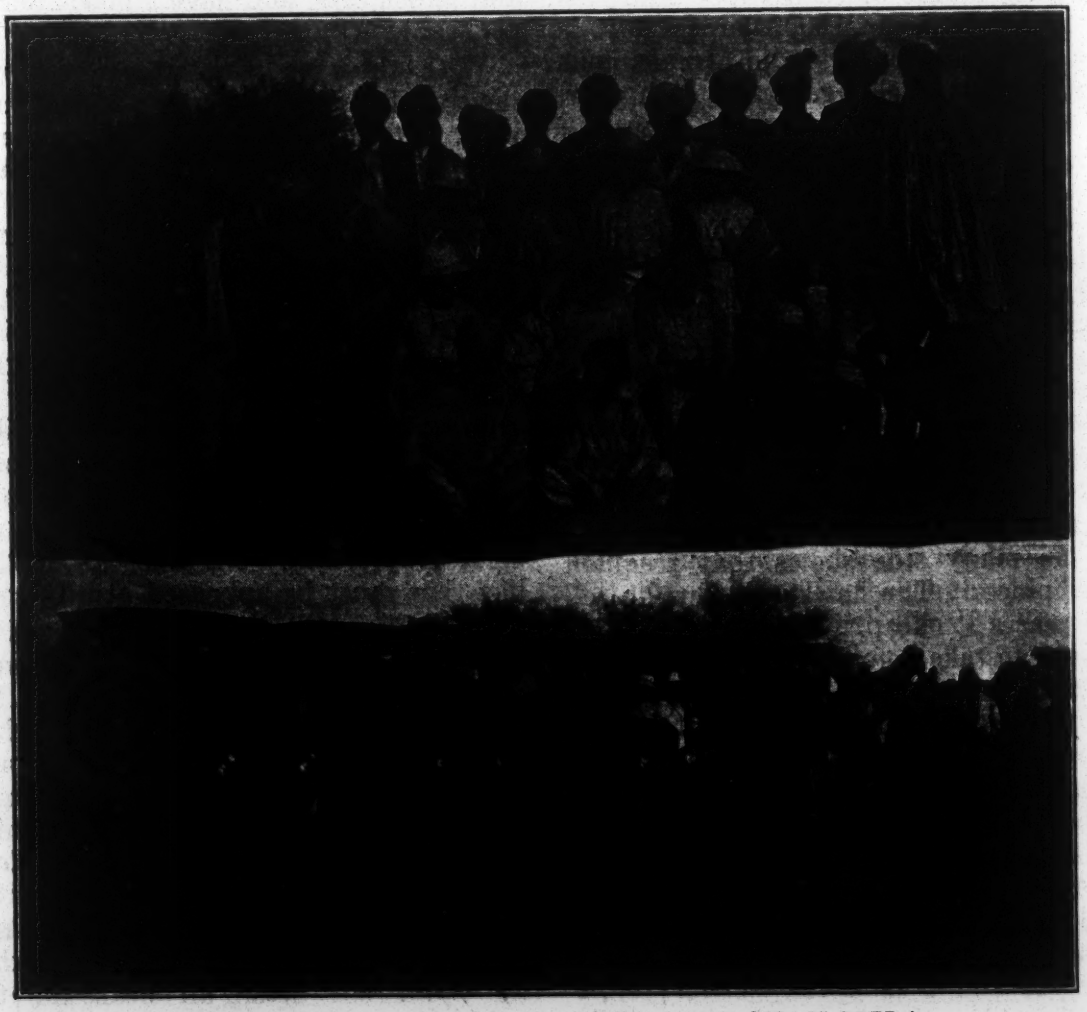
With these as with women all over the world their religion comes first; and if by taking an offering to the grave of this "saint" the childless woman may receive a son, is it not worth while? If by so doing, a woman may get revenge on her worst enemy whose prayer has caused her only begotten to die, it is certainly her duty to make the offering. There is small doubt in their minds that this "saint" has power to destroy, for did not the fates mete out swift retribution to Dr. Brandon because he shot a pigeon that was resting on the tomb? (This is a common belief among the villagers). Certainly one who can destroy like that must be appeased at any cost!

We had organized from three stations (thanks to the Ford cars) and were there some fourteen strong to teach the women. We had a good crowd all day, but it was with difficulty that they could be made to sit down for any length of time. We had the baby-organ which was a great help. The Indian does love music and does love to sing. I do believe they would sit and sing for a whole day at a stretch. We soon found that we could not make all hear for the preaching, so we went singlely here and there through the tent and gathered little groups about us. Sometimes one

had a little group of Mohammedans, sometimes a group of Hindus, sometimes of Christians, sometimes a mixed crowd. The latter is always difficult, for the religious terms of the different peoples are as unlike as can be. One is constantly being obliged to turn from one to the other to explain what has just been said. At one side of the tent a group of Christians sat eating their noon-day meal. Here was the opportunity to teach them the bigger truths about the feeding of the five thousand, and ask them to be faithful in passing on to the multitudes what Christ has put into their hands—telling them that if they would do this that Christ would see that their own portion would increase.

Of all the multitude there were four that listened with extreme interest. Two of these were very hungry. They were fed for that day and who knows but that these may come to a full knowledge of the Truth and declare their faith in Him. Ah! when the hearts of these poor ignorant captive women are won for Christ, then India will indeed be His. It is the women who are keeping the lights burning on the graves of "saints," who are the chief participants in all the forms of idolatry, and in all superstitious customs. When these faithful hearts find something better to worship than a grave they will be just as zealous about doing it. May they soon be led to the feet of Jesus their rightful Lord and Master.

HENRIETTA COWDEN.



THE BAND OF WORKERS AT THE GULU SHAH MELA.
FORD CARS, MISSIONARIES AND WORKERS AT GULU SHAH MELA.
Photos taken by Mr. Mitchell.

THE ANNUAL MEETING OF THE MISSION IN INDIA.

The Devotional Meetings.

Would that I could give to all who read this article the impression of the Devotional Meetings of our Annual Meeting which I carried away with me. The joy which one experiences in the meeting of all the missionaries of our Mission in India and the realization that one is taken in as a member of their big family certainly sends a warm glow into one's heart. You can't realize until you've experienced it the warm welcome and the good hand of fellowship that is held out to you. You are taken into the one big family and your joys and sorrows become the joys and sorrows of all.

Our greatest blessings, however, came from the Devotional meetings themselves and truly spiritual blessings were poured out upon us. For four and a half days God spoke to us through His servants. Rev. Kenneth McKenzie led us very close to God and caused a real searching of our hearts in three Bible studies. The first study was "An Old World Movement," based on the story of the building of the Tower of Bable—a movement having its source in the mind of man and projected for the glory of man; the second study was "An Old Time Revival," taken from the fifteenth chapter of 2 Chron., where God speaks to Asa through His prophet Azariah and how Israel is constrained to put away her idols and turn again to the true God; the third study was "A Great World Movement"—Pentecost—a movement which had its source in God and which was for the glory of God. The power of God was demonstrated there at that time by the conviction and confession of sin and an increase in the number of those who believed.

As the New World Movement Campaign has begun here in India this fall most of the addresses touched somewhat on that.

Rev. J. C. Heinrich brought us a very heart-searching message from God on "Christ As An Intercessor" and what it costs to be an intercessor. Rev. H. S. Nesbit preached Sabbath morning on "Divine Love" after which Dr. Scott took charge of the Communion Service.

Dr. Scott is the senior missionary of our India Mission and a rather peculiar circumstance arose at the Annual Meeting which does not often occur. On the first Sabbath he administered the sacraments of the Lord's Supper and also baptized little Lucile Ross. On Monday, the last week of Annual Meeting, he assisted in the marriage of Miss Martha Strong and Rev. Kenneth McKenzie. The fact that these three sacraments were all observed during the short time when the missionaries were all gathered together and that Dr. Scott, the oldest member of the Mission, took part in all three made a deep impression on many.

A Vesper Service was held each Sabbath evening at five o'clock. The first one was somewhat in the nature of a Thanksgiving meeting or a "Say-So" meeting and there were very few silent moments. The second Vesper meeting was based on a passage from Ecclesiastes—the love of Christ for His bride, the church.

Each morning there was a children's service under the leadership of Miss Lois Boyd, and on Sabbath evening a separate Vesper service was held for the children.

Another thing that helped to draw us very close together was the family prayers each morning after our early breakfast and again after dinner before leaving the dining tent. A delightful spirit of harmony and fellowship prevailed throughout the whole time spent together.

Saturday was observed as a day of fasting and prayer. A prayer meeting began at eight o'clock in the morning and continued throughout the day. The room was never vacant and the whole day was spent in prayer and praise. The Spirit truly convicted and many were the confessions made aloud while we know that many more were made in secret between self and God.

Throughout the whole four days a spirit of deep humility was shown. In every address and in the prayer services there was a continual manifestation of a hunger and thirst for more of the

Spirit and a longing to be used as a better instrument, an acknowledgment of weakness and failure in times past and a desire to serve more faithfully in the coming years.

But one of the best parts of the four days and I firmly believe that the place where our greatest blessings were received was the Prayer Room. God came very near to us there and very humble and contrite were the prayers offered. No matter what time of the day you went in someone was always there and after the evening meetings a number always gathered for prayer and fellowship with the Father. Very precious were those meetings in there to all of us.

I wish I could tell you how much good came to everyone from the time spent there and throughout the whole four days' meetings, and how much it meant to us who were permitted to attend for the first time. We were all sorry that the party coming this fall did not get here in time for the meeting especially the new people. It certainly gave us the best kind of a start in our missionary life.

VIDA GRAHAM.

Its Social Side.

Annual Meeting! Those of you at home who know the joys of a family reunion can understand a little of what our Annual Meeting means to us out here in India. For it is indeed our family reunion in a very real way. You know that promise to those who leave brethren, or sisters, or mother, or father, or children for Christ's sake and the Gospel's, that they shall receive in this time a hundred fold. Perhaps I don't know all that that verse means, but I do know that we missionaries are truly to each other as brothers and sisters, and that no where in the world can folks get so close to one another or have such happy times together as do the oft-pitied missionaries. I for one am not sorry that I'm a member of the Mission family out here.

So for weeks ahead we begin to plan for our family reunion, as it were. Our "best clothes" are shaken out of their folds and made ready again to appear at Annual Meeting, and perhaps a new dress or two is made for the occasion. And though perhaps to you these "clothes we brought out with us" might appear a little old-fashioned and queer, we can have a far better time in them than many of you can in your stylish new togs.

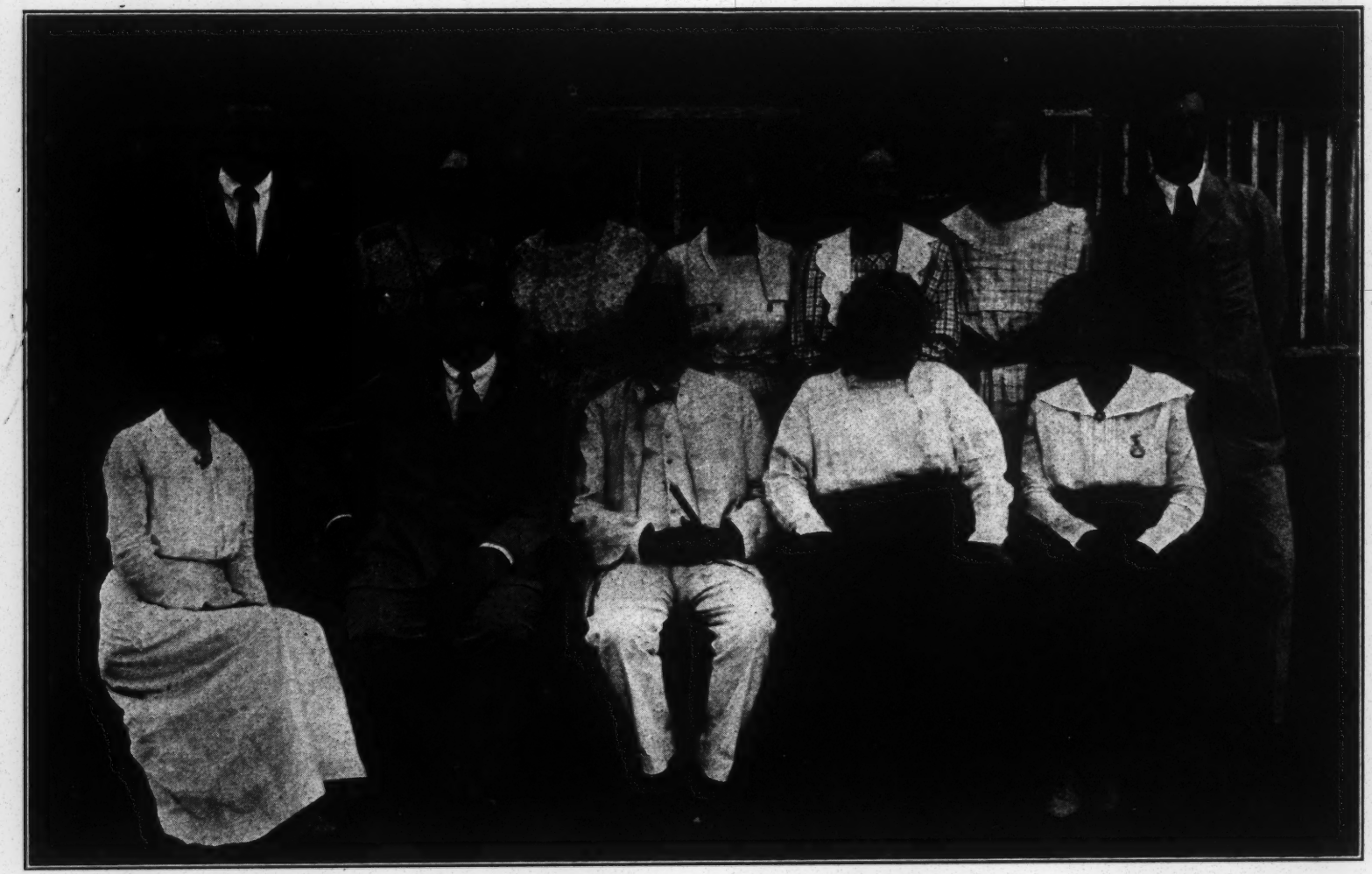
This year almost all the Mission family, except those on furlough, were present at Annual Meeting, and we were especially happy that several of our very newest members from home arrived in India in time to be with us. Just as at any family reunion, perhaps the children enjoy themselves the most. Many of the Mission children live in stations where there are no others to play with, so Annual Meeting with twenty to thirty children gathered together, is a great treat to them. And "if we do say it as shouldn't," I challenge you to show us a more attractive and dearer crowd of kiddies than our Mission children and babies.

Not only do the children enjoy themselves, however. The grown folks, too, have their good times. This year a tennis tournament was an interesting event. Volley ball and badminton also had their enthusiasts. And all this exercise just made us the more ready for the hard business sessions day after day. One of the features of Annual Meeting is always a social evening. This year the newest missionaries distinguished themselves by staging a Mission meeting for the benefit of the rest of us. How we did see ourselves as others see us, and how our admiration grows for these new people who can do such clever stunts!

But the one social event which made this year's Annual Meeting different from most was the wedding of Rev. Kenneth MacKenzie and Miss Martha Strong, on October 25, at four in the afternoon. Now October isn't the best time in the world to have a pretty wedding in the Panjab, for the roses and other flowers have not yet recovered from their summer's scorching, and there is little greenery to be had. However, that didn't stop the wedding, and

THE ANNUAL MEETING AT SIALKOT, INDIA, OCTOBER, 1920.

Almost all the missionaries and their families were present. Readers of the Magazine will enjoy making the acquaintance of our India missionaries. A fine report of Annual Meeting is in this issue.—Editor Women's Missionary Magazine.



A GROUP OF SECOND AND THIRD GENERATION MISSIONARIES—TAKEN AT ANNUAL MEETING.

Top row from left: Rev. R. Cummings, Miss Helen Anderson, Miss Josephine Martin, Miss Louise Scott, Miss Mabel Stewart, Miss Jane Martin, Dr. Gregory Martin.

Bottom row: Miss M. R. Martin, Rev. D. R. Gordon, Rev. A. B. Caldwell, Miss May Caldwell, Mrs. E. L. Porter.

the little Scotch church, lent for the occasion, looked beautiful with its aisle arched with tall palm branches, and the platform banked with palms and other potted plants. Dr. Gordon performed the ceremony, assisted by Dr. Scott, and Mr. Patterson of the Church of Scotland Mission. The reception, immediately after the ceremony, was held in the drawing room of our Mission bungalow at Barah Patthar, and here, too, palms and pink roses and tall grasses made the place beautiful. And who does not love a bride? Ours looked lovely in crepe satin and georgette trimmed with filet lace, and a tulle veil with orange blossoms. The bridegroom, too, was handsome in his Highland kilts. Altogether it was a very happy wedding, and the whole Mission family joins in wishing them all joy and happiness in their home.

MABEL C. STEWART.

The Business Sessions.

I am to tell you about our Annual Business Meetings. I wish I could talk to you for there were so many interesting things that I can't begin to write them all.

We had such a splendid and wonderful time during our five days of devotional meetings. We certainly had a real mountain top experience. We had prayed very earnestly that we might have a great blessing, and know that the Holy Spirit Himself was directing us in the making of plans for our new year's work. From the very first session we felt that our prayers were answered, and that God's own will was to be revealed to us.

For officers of the Mission the following were chosen. President, Rev. J. G. Campbell; Vice President, Rev. R. Maxwell; Clerk, Rev. A. M. Laing; Second Clerk, Miss Mabel Stewart.

There were a great many really big matters on the docket. Things which needed to be considered carefully and well. Even so the business was carried through with very little time lost in needless debate, for everything had been worked over thoroughly by some committee before it came to the Mission. If any point was felt to be obscure it was recommitted for more information, and then brought up again.

One of the most important things before us was the location of our new Frontier Hospital. The Survey Committee had carefully investigated all the proposed sites and they recommended locating the hospital at Sarai Kala, about twenty miles north of Rawalpindi. This site has many things to commend it. It is in a splendid place for reaching great numbers of villages on the very frontier of our field. There are no Government hospitals at all near. There is great hope of securing electricity for lighting and surgical purposes and a good piece of land lying high, and very accessible to good water can be secured. The Mission voted to accept the report.

The revision of the constitution was another large item of business for this year, and called for careful thought. Perhaps the most striking change from the old document, at least from the married woman's point of view, was the extension of the ballot to them. They have been called associate missionaries heretofore, but if the Foreign Board approves they will now be full-fledged voting members of the mission. These are days of advancement all along the line, you see, even in mission circles!

Always of keen interest, the location of new and returning people was great indeed this year for we had twenty-one new people to place. The people who came back from furlough were sent to their old stations, with the exception of Dr. and Mrs. Brown who go to Lyallpur, Mr. and Mrs. Mercer to Sialkot District, and Miss Minnie Beatty to Rawalpindi school and city zenana work. The new people were sent, some to Gujranwala, others to Jhelum, Rawalpindi and Sialkot to study the language. Mr. and Mrs. Mitchell are to have charge of Zafarwal in the spring. Dr. J. G. Martin is to start his medical work at Kala Sarai. Miss Zink is to go, after the completion of her first year, to work in Lyallpur; Miss Broyles in North Pasrur; and Miss Lincoln to the Memorial Hospital. One thing which the location emphasized was the great and immediate

Bottom row: Miss M. R. Martin, Rev. D. E. Gordon, Rev. R. E. Gordon,

need of more house room for the missionaries. Increased numbers call for more houses.

An evening was set aside for talking and planning about the future of the Memorial Hospital. The city has grown up around it and crowded it in until it is not a sanitary place for sick people. Government Inspectors have been most pointed in their remarks about its location. The site is now very valuable and it was decided to advise the Women's Board that the present plant be sold if a suitable site in a better location could be secured.

One very bright harbinger of promise for our work this coming year was the clear vision, shared by all, of the needs and opportunities in the entire field. There is never money enough to adequately meet the needs and opportunities of expansion in every place, and sometimes it is difficult not to let the needs of one's own station loom so large that those of others seem relatively small. We do feel that this year each need was judged by its merits, and increase of appropriation was given or withheld with wise discrimination.

How happy we were to hear by cable that our new and returning people had sailing dates. Many felt at once that their burdens were already lighter.

When the meetings were all over we heard many such expressions: Well, what a fine Annual Meeting! The best Annual Meeting for years. Won't you pray with us that the whole year may be "Our very best year"—a real Forward Movement Year!

MABEL YOUNG CAMPBELL.

NEWS NOTES.

The Annual Meeting with its joys and pleasures, its deeply heart-searching devotional meetings, its happy social times, and hard work is over, and all the members of the mission are taking up a new year's work with a new vision and a new enthusiasm.

Those who are going to camp are making haste to get their outfits in order, and get out; the time when it is possible to camp being all too short for the ground to be covered.

Two of our ladies were delegated to visit the Muttra Bible Training School for zenana workers to get a full idea of the work done there, and started down country directly at the close of Annual Meeting. This is a training school under the Methodist Mission and has done good work in helping our mission. From time to time we have sent Bible women there to be trained, and it is hoped that we can get greater numbers sent for training in the near future. One of the objectives in our New World Movement is 24 new Bible women.

Sabbath, November 7th, was set aside as a day of prayer for the National Missionary Society. This is a society founded and financed and run entirely by Indians, and has had great success. Its first budget was 3000 rupees, and last year its contributions amounted to 40,000, a rapid increase in the ten or twelve years of its history. This society is carrying on work in six districts, and supports 14 missionaries, 24 helpers, 16 schools, and two dispensaries.

The Rawalpindi City congregation had its Thank-Offering service on the 7th of November. At the invitation of the society Mr. Fazl Illahi, Head Master of the Jhelum Boys' School, came to Rawalpindi to make the address. He was appreciatively listened to by an audience that well filled the church, and his appeal for thanksgiving to be the motive principle of our Christian lives will long be remembered. One of the beautiful thoughts he gave was that a Christian always had reason for thanksgiving even in the night of affliction and trouble because then he had the beauty of the stars to gaze upon, while the non-Christian has no stars in his night, only the blackness of darkness forever.

The Juniors had an active part in the service. They sat, a long bench full of them, on either side of the pulpit—girls to the left and boys to the right of the speaker. They are all children of from six to ten years of age. First the girls repeated some selected verses of Scripture on Thanksgiving, and then the boys did the same. After this they both sang together the 100th Psalm in Punjabi. Each one of the Juniors had around

their necks a blue bag, and in these, at the close of the service, they received the Thank-Offering. They made a long line down the aisle of the church, and after gathering in all the special envelopes, they marched up two by two and deposited their bags on the platform which was nicely decorated with palms in honor of the occasion. The children did their part well, and the parents were pleased to see them do it, so altogether it was a very happy congregation that made its way home. The Thank-Offering amounted to Rupees 101, annas 4, pies 6.

The Non-Co-operation Movement, (Boycott of Government) is in full swing. Mr. Gandhi and his crew having failed in their attempt to secure the resignation of those in Government employ, turned their efforts towards the more easily influenced youth of the country. Their purpose has been to excite students of various institutions to demand a disaffiliation from the Government Universities and the refusal of Government grants. As practically all schools depend largely on Government aid this amounts in many cases to the closing of the schools. Promises are freely made that private funds will be provided to take the place of Government grant, and that National Universities will be founded, but there is small hope of such promises being realized. The institutions which have suffered the most belong to the Mohammedan community which is most backward in the matter of education, and can ill afford any such backset.

No attack has yet been made on Mission schools, though in some places they have had to remain closed for a short period till the excitement calmed down.

The next item on the program of Non-Co-operation is to demand the non-payment of taxes.

This Movement does not have the approval of the more moderate political leaders, and some of the Indian dailies and periodicals are not at all backward in expressing their dissent; but it is still strong enough to be a real menace to the British Government, and it is difficult to forsee what turn events may take.

EGYPT.

Minnehaha Finney, Editor, Tanta, Egypt.

ALDA B. ATCHISON.

Naples, Italy,
November 12, 1920.

Dear Friends in the Homeland:—

As a party of missionary travellers, we who set sail from New York on the twelfth of October, wish to tell you something of the meaning of "All Saints' Day" celebration to us during our sojourn in Italy. Our thoughts have turned often during this month to those who have ministered to us in various ways and places prior to our sailing, and hearts are full of gratitude in appreciation of the "saints," not "of Ephesus," but in our beloved church in America, who uphold in faithfulness those whom they send to the fields across the sea.

Miss Anna Y. Thompson has aptly expressed what we have all felt, that "It is indeed touching the way the church carries us around on their hands."

We wish that every party of missionaries might have our Miss Anna Y. Thompson of rich experience in Christian service and joyous youthful spirits, for we all owe much to her presence and cheer. And such a pilot to the field gives us, perhaps unconsciously, a better understanding of Egypt's need.

It is to be regretted that the abnormal

condition of travel on the seas has separated missionaries bound for India and Egypt, and delayed permits have robbed us of the companionship of our new missionaries to Abyssinia, but we are grateful for the fellowship which Egypt and the Sudan may still enjoy by the way. The Sudan is represented here by the Guthrie family who return to Doleib Hill for another term of service. The remaining thirteen for Egypt are the F. S. Thompson family and Miss Criswell, returning to Assiut, Miss Sherriff, Mr. and Mrs. Petrie, and Mr. McGeoch, entering the Language Study Center in Cairo, Mr. and Mrs. Galt, to the American University, and Miss Thompson and the writer returning to Cairo.

ANNA Y. THOMPSON.
Fifty Years in Missions.

When we landed in Naples more than two weeks ago, it was our desire to hasten on to Egypt, but upon learning that the earliest accommodation was November the thirteenth, we settled down to help each other enjoy our stay in Italy and forget our longing for Egypt and home letters. And we shall long remember our various excursions in Naples and vicinity where Vesuvius, Pompei, Capri and such well-known haunts have their lure. More wonderful perhaps were the few days spent in Rome, where in imagination we translated ourselves to the days when early Christians faced persecution in the Colosseum of awful fame; or fled for safety to the Catacombs; and Peter and Paul testified for Christ in such an underground dungeon as the Mamertime Prison, the latter writing to Timothy, "Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. * * * Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," words which should impel us all to greater missionary effort. There in the environment of the ruins of the Roman Forum, etc., the celebration of the Italian victory on the Piave during the recent war, took on both the glory of the past and present. It was also gratifying to see the prosperity of the American Methodist Mission, and the installation of the new pastor of the Scotch Presbyterian church almost under the very shadow of St. Peter's Cathedral.

Especially homelike was the Communion Service last Sabbath at the Scotch church in Naples, when the saintly minister closed by exhorting us as missionaries to remember Christ's promise, "Lo, I am with you all the days," reminding ourselves on joyful days, sad days, discouraging days, which would come in the course of time, that these were just some of "the days."

Our steamer the "Esperia" is announcing her entrance into the harbor, bidding us leave tomorrow for the final three days' voyage to Alexandria. Nothing short of a "Halleluiah Chorus" will do justice to our feelings when once we are settled in the valley of the Nile.

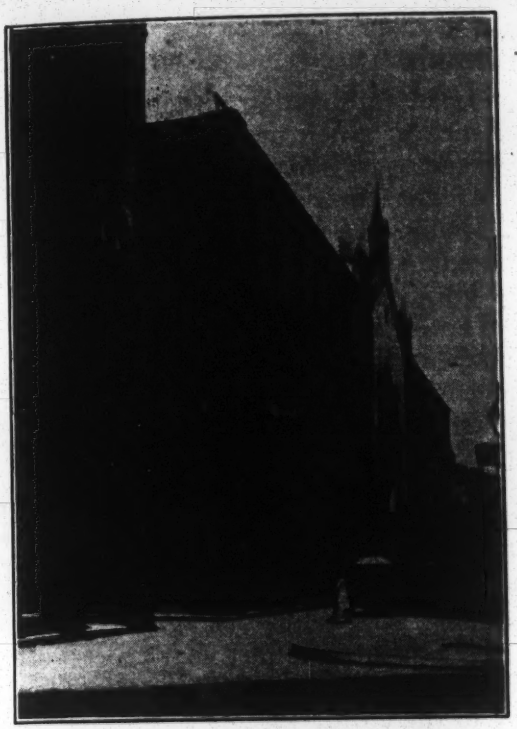
Trusting that the coming of the Kingdom of our Lord may be definitely hastened during these coming months through that partnership which we all together share with Him in intercession and witness bearing, I am,

Yours in His service,
ALDA B. ATCHISON,
(Scribe of the party.)

NOTE WORTHY SCHOLARSHIPS IN UPPER EGYPT.

A few years ago when the Hon. W. J. Bryan and his wife were passing through Egypt, they visited the Luxor Girls' Boarding School. Being im-

pressed with the need and also the opportunities of that institution, they established permanent scholarship under the name of "The Baird Bryan Scholarship." (Mrs. Bryan's maiden name was Baird.)



AMERICAN MISSION, CAIRO.
Where Misses McConaughy and Duncan are standing is our living room balcony.

In the midst of all his trying, difficult, absorbing, state duties, Mr. Bryan has never forgotten to send the yearly sum, which has helped a needy Egyptian girl to a higher life.

Miss Rose Lamb, the celebrated artist of Boston; Miss Agnes Bruce, granddaughter of the Dr. Livingston of Africa; Mr. Frank Trumbull, the well-known railroad magnate; and others whose names are household words have been interested in the Luxor Girls' Boarding School.

But a new, permanent, Scholarship has just been established in that institution of which the Church and Mission may be justly proud. It is given by Dr. and Mrs. F. W. Phifer of The Wheatland (Wyoming) Hospital, under the name "The Giffen-Phifer Scholarship." Mrs. Phifer was born in Egypt, the daughter of Rev. and Mrs. John Giffen, of Cairo.

Soon after the marriage, for health reasons, Dr. and Mrs. Phifer left their home in the balmy Southland of South Carolina and came to the rugged, new, Western State of Wyoming. Here in the little town of Wheatland against the most gigantic difficulties which would have discouraged any ordinary individuals, these two interesting people have built up, in an incredibly short time, from less than nothing, a wonderful, well-equipped, up-to-date hospital, known, not only here, but from California to Pennsylvania as "The Wheatland Hospital" or Dr. Phifer's Hospital.

It represents what indomitable will, finest kind of courage, stern sense of right, and a strong desire to serve one's fellow-men will do.

Dr. and Mrs. Phifer have perfected an anesthetic which they use in all surgery. Because so many lives are being saved by this anesthetic, that ordinarily could not endure an operation, the hospital is sure to have a name which will be heard all over the world.

It is with real pride in one of the Mission's daughters who has shared with her celebrated husband in building up this great work, that we add "The Giffen-Phifer Scholarship" to our list of noted ones for Luxor.

CARRIE M. BUCHANAN.

Written from Wheatland Hospital, Wheatland, Wyoming, U. S. A.

IT IS IMPOSSIBLE TO MENTALLY OR SOCIALLY ENSLAVE A BIBLE-READING PEOPLE. THE PRINCIPLES OF THE BIBLE ARE THE GROUNDWORK OF HUMAN FREEDOM.—Horace Greeley. 1811-1872.

EDITORIAL

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

IMPORTANT NOTICE!

THE THIRTY-EIGHTH ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY WILL BE HELD AT FORT MORGAN, COLORADO, JUNE 3-7, 1921. THIS CHANGE HAS BEEN MADE IN ORDER TO SECURE FAVORABLE RAILROAD RATES. OTHER NOTICES WILL APPEAR IN DUE TIME.

* * *

AMERICA'S CHILDREN.

Most of us take it for granted that American children go to school, receive a fair education, and, taking it by and large, are so much more fortunate than the children of any other nation that we need not worry about them. But how true is our assumption? At least one-fifth of all American children between 10 and 15 are out of school earning their own living. In one industrial center in Massachusetts, a state that stands high on our educational roll, only one child in ten finishes high school, while 66 out of every hundred leave school for work the moment the compulsory law releases them. This is true in a greater degree in other states, some of which still have no adequate schooling law, require only a knowledge of English of children leaving school for work, and have a school term of 80 days. The result is that almost one-quarter of our population is illiterate.

In 14 states this year it is reported that child labor has increased, more children having left school for work than in 1919. Many of them are employed in industries not regulated by the federal tax on child labor; they may be employed 9, 10 or 11 hours a day; they may beworked on night shifts; they may even work at trades known to be dangerous—and the child in industry is just three times as likely to suffer accident as the adult. Massachusetts, again, is more careful of her children than many states, yet in Massachusetts last year there were 1691 industrial accidents to children under 16, ten of which were fatal and 62 of which resulted in permanent partial disability to the child.

Is all this a square deal for American children?

It is to consider such facts, to bring the child welfare situation home to all of us, that the National Child Labor Committee appoints the fourth Sabbath in January each year as Child Labor Day. In 1921 it falls on January 23. It is observed not only in Sabbath Schools and churches, but on January 22 in synagogues and on January 24 in schools, colleges, clubs, and other organizations. Pamphlets and posters are distributed by the National Child Labor Committee for use by those interested in observing the day, and anyone who wishes such material should write directly to the National Child Labor Committee, 105 East 22nd Street, New York City.

It happens that Child Labor Day comes this year at the end of *National Thrift Week,* and so the Committee points out that the conservation of children may well be considered as an item in the larger national thrift. "Every child without an education today," says Owen R. Lovejoy, secretary of the National Child Labor Committee, "means an illiterate citizen tomorrow; every child who is overworked today, means a dulled, unhealthy citizen tomorrow; and every child who enters a low-wage, blind alley occupation today, without means of advancing himself, means a poverty-stricken, inefficient citizen tomorrow, very possibly a charge upon the nation. What kind of citizens do we want, and what kind are we making?"

* * *

WHAT IS BEING DONE WITH NEW WORLD MOVEMENT MONEY.

One million dollars have come into the Central Treasury of the New World Movement from the pledges made six months ago. The first payment was to meet the entire expenses of the Movement, so that about $800,000 have been distributed to the various boards and agencies included in the budget.

Much has been begun with these funds. Some buildings have already been

erected, partly in the faith that the funds would come and thus an imperative necessity was met. The church has felt the new stimulus coming through the Movement.

THE BOARD OF FOREIGN MISSIONS has used some of its first receipts in sending out new "407" missionaries. These will keep going in a steady stream we trust until the whole number has been sent. The building program of this board necessarily moves slowly as the Board has to be entirely satisfied with all the plans and conditions before actual building is authorized. Correspondence arranging this at such a distance takes time.

THE BOARD OF HOME MISSIONS' funds are being applied on the things listed in the budget. The work in the Southern Mountains is feeling the stimulus of it in the new equipment that is being provided. The Italian mission at Providence, R. I., is under way, one of the first fruits of the New World Movement funds. The provision for Evangelism through the five years as set forth in the budget is being met and the whole church is feeling the stimulus.

THE BOARD OF FREEDMEN'S MISSIONS is using its New World Movement funds as fast as available to meet first of all the great need for new buildings at Henderson and Arlington. The Girls' Dormitory at Henderson, N. C., and the school building at Arlington, Ala., are almost completed and their erection has meant everything to these communities. The gift of $125,000 to Knoxville College from the General Education Board was to supplement the New World Movement funds and has been given for endowment on condition of the pledges of the New World Movement. This splendid gift could not otherwise have been secured.

THE BOARD OF CHURCH EXTENSION has put new heart into many a congregation already by grants for new churches that have been made possible through New World Movement funds. These grants will be one of the most effective means for promoting the Home Causes of the church's work.

THE BOARD OF MINISTERIAL RELIEF announces that the New World Movement has assured the Ministerial Annuity Plan. As the subscriptions are paid in they are immediately invested in the annuity endowment. The earnings of this endowment along with premiums paid in by members will make the fund out of which the claimants will receive their annuities after reaching 68 years of age.

THE BOARD OF EDUCATION has already put into execution an important feature planned for in the New World Movement budget. Dr. A. C. Douglass began his work last fall as associate director of the Westminster Foundation and student pastor at Ames, Iowa. This position charges Dr. Douglass with the responsibility of looking after the large number of United Presbyterian students at the State Agricultural College.

THE COLLEGES AND SEMINARIES of the church have found the New World Movement almost a life saver. Each of them has her own story of what a boon these funds are for endowment and for the equipment so imperatively needed.

THE WOMEN'S BOARD ramifies all departments of the church's work. In the Freedmen's Department the necessity of replacing the school building at Camden, Ala., which was destroyed by fire last June was a veritable S. O. S. call. A sum of money had been included in the budget for remodeling and enlarging the burned building and this became available for the unexpected call to replace the building. The Foreign Department has found the first need for its fund in sending out its "407" missionaries. Magazine readers have been kept informed of the appointment and sailing of this goodly company which will continue a steady stream until the need has been met.

Thus has begun the work in the various agencies of the church that the New World Movement is making possible.

A WORD TO THE WISE.

That was a helpful Round-Table Conference held recently by the Efficiency Committee of Monongahela Presbyterial: some of the questions up for discussion were much like those directed to me from various sections of the Church which I shall try to answer in this general way and perhaps aid others to a better understanding of the Fundamentals of Efficiency.

Point 1, regarding increase in membership, is not always interpreted as written: *Where there have been removals during the year, societies are not required to make up the number lost, in addition to the* 10% *increase over previous year's record*: e. g., one society with membership of fifty last year, received five new members, but lost five through removals: this will not show a 10% increase in Statistical Report, but that section in Point 1 was taken, in that the required number of new members was gained, and this society was not *responsible* for *removals.*

Another item, good to remember, is this: *When all the women of a certain congregation are members of the Missionary Society*—Young Women's, or Senior —*section* (*a*) *of Point* 1 *is taken so long as that enviable record is held.*

Please read second section of Point 1 carefully. Of course a *Young Women's Society wherever* POSSIBLE! But in many congregations there is a group of girls, too far advanced for Junior, too young for the Young Women's Society, and here is a golden opportunity to enlist them, at this crucial period, in some definite work of the W. G. M. S. Get that bright Sabbath School class interested in some particular Mission Field before they drift into another line of activity, which may have no connection with our own work.

Instances could be cited where mission-filled Sabbath School teachers have led their classes of girls to a point where they were not merely contributing to one of our departments, but have asked for a Mission circle organization. A well directed bit of missionary news, right from the field, or attention called to some vital need among the workers, at the close of the lesson, will visualize what may have been to them, but a vague "somewhere" on the map, will develop an interest to the "carry-on" point, when the way will be open for larger things.

A Spirit-filled teacher need seek no higher service than the training of precious young lives, not only in Bible study, but in the fulfillment of its missionary teaching.

Point 2 is too patent to require any explanation: the *Juniors* are so *eager* to *do when* they *know*: Oh, the pity, that for lack of leaders, these "Missionary Gardens" should suffer neglect in any congregation!

Point 3 is pivotal: around which the other nine revolve: the Power House: incentive to faith and effort.

(a) has to do with the individual prayer-life: just when you can get alone sometime in your busy day, to listen to God's voice through His blessed Word: then to speak to Him, "And grow, by brief companionship, more true, more nerved to lead, to dare, to do for Him at any cost."

If we but believed all He has promised to those who daily, in the quiet of the closet, seek His face, we would make provision for the quiet time at any sacrifice of ease, or earthly gain.

(b). "Prayer Groups." No organization, no leader necessarily, except the Holy Spirit; just those who are drawn together to pray. Sometimes a little group will meet a few minutes before the mid-week prayer meeting hour: one and another quietly slipping in to kneel and pray as the Spirit may indicate: then rise and go into the other room, carrying the Presence with them, to sound a new note of praise, blessing, intercession and fellowship to waiting hearts.

A "Prayer Group" is always possible, even if but "two or three meet in His Name."

(c). There should be a Prayer Cycle in every home in every congregation. It will mark a new era of spiritual life wherever faithfully used. We shall never

overlook the opportunity of intercession for any of our workers if this Prayer Cycle guide our thoughts and lift our eyes to the "Fields white to the Harvest." Don't fail the Lord on this Point!

Point 4 looks so easy, but is not always understood. Please notice that "Foreign Salaries" is SPECIAL, and funds for this purpose must be raised "over and beyond" our regular society contributions; neither does "a definite share in a missionary's salary" exempt us from contributing regularly to "Foreign Missions," which is a department of work as much as "Home Missions," or "Freedmen's Missions" of our W. G. M. S. This Point means furthermore, that we should "never, no never" give a penny of society funds in response to any outside call. Why? Because we are *pledged to support a work, great in its scope, its possibilities and its need and no society will "divert funds" when this is thoroughly understood.*

Continued next month.

Yours for efficiency,
JEANNETTE C. ALTER.

Standard of Efficiency

1. At least a ten percent increase in membership. (Where a Young Women's organization is not possible, an unorganized group of girls, enlisted and contributing in a definite way to some department of W. G. M. S.)
2. A Junior organization, or a Little Light Bearers' Band.
3. (a). A definite time for daily prayer.
   (b). One or more prayer groups.
   (c). Regular use of Prayer Cycle.
4. All missionary society contributions to be increased and designated solely for our seven departments; viz., Foreign, Home, Indian, Freedmen, Church Extension-Parsonage, Ministerial Relief and Temperance. (Envelope system recommended).
5. Systematic, proportionate giving of Thank-Offering, and observance of one week (in the home) for praise, intercession and self-denial. (Use of Thank-Offering boxes urged).
6. A gain of tithe payers in society.
7. A definite share in Home or Foreign missionary's salary.
8. All pledges and contingent fees, including Isaiah 41:6 Fund, promptly paid when due.
9. Society reports of work done, sent in on time to Presbyterial Treasurer.
10. (a). Not less than a ten percent gain in Women's Missionary Magazine subscriptions—objective 16,500.
    (b). A mission-study class, apart from the society program.
    (c). An intensive reading of not less than three missionary books.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.

805 Taylor Avenue, Avalon, Pittsburgh, Pa.

Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

I asked the New Year for some motive sweet,
Some rule of life with which to guide my feet;
I asked, and paused; he answered soft and low
"God's will to know."

"Will knowledge then suffice, New Year?" I cried.
And ere the question into silence died,
The answer came, "Nay(this remember, too,
God's will to do."

Once more I asked, "Is there no more to tell?"
And once again the answer sweetly fell;
"Yea, this one thing all other things above,
God's will to love."

—Selected.

THROUGH THE YEAR WITH GOD.

As we cross the threshold of 1921 we look back at the experiences of the past year. We recount His blessings to us in giving health, strength, clothes, food, homes, loved ones, friends, and fellow-workers in Christ.

If we review each day we may find some dark ones; days with discouragements, days of weaknesses, days of disappointment, days of temptations, and perhaps days of sorrow as well, but if we should count them we would find many more bright days than of the dark ones. I am sure we can all testify that in the dark days His love and grace strengthened and supported us. With this assurance we go through the portal of the new year.

That we go through the year with Him is a precious thought to us in these first days of 1921. His promise is to be with us alway. He is with us every hour of every day. Realizing this we shall then experience continually the joy of His presence, the inspiration of His love, and the guidance of His hand.

We want to give the whole year to God, but we can do this only by giving Him the days one by one. He has divided our lives into days, and we live one day at a time. We could not carry the burdens of the year at one time, but go through the whole year one day and then another day. Always resting on the promise, "As thy day so shall thy strength be." He gives us the strength and guidance when we need it.

"One step and then another,
And the longest walk is ended;
One stitch, and then another,
And the longest rent is mended;
One brick upon another,
And the highest wall is made;
One flake upon another,
And the deepest snow is laid.

"Then do not look disheartened
On the work you have to do,
And say that such a mighty task
You never can get through;
But just endeavor, day by day,
Another point to gain,
And soon the mountain which you feared
Will prove to be a plain."

One secret of a happy life is found in this simple rule—living one day at a time. A woman who recently passed her ninety-seventh birthday when asked the secret of her long and happy life, replied, "I always live today and leave the tomorrows with Him and He has never failed me."

When we start the day we do not know what it will have for us. We make plans of the many things we will do and often become discouraged when our plans could not be carried through. Our days often have so many interruptions, our plans must be set aside, but when evening comes we find that the interruptions were part of God's plan for us.

Our plans were set aside that His plan (always the best plan) could be carried out.

If we are going through the year with

God we need have no fear for the difficulties or the hinderances of the way. He will remove these as we come to them.

When we have Him as our companion we know that each step we make will be a real advance, that day by day and month by month we will be accomplishing the task He has given us to do.

May we experience each day of the year blessings that will call forth our gratitude to the giver of all our gifts and may this gratitude be expressed in a daily Thank-Offering.

May His richest blessing be yours day by day during the whole of 1921.

RESOLUTIONS FOR THE NEW YEAR.

First. I will be present at each meeting of our missionary society, unless ill.

Second. Before going I will study the subject of the month's program.

Third. I will invite at least one woman who is not interested, to go with me.

Fourth. I will pray daily for the work and the workers of the Women's General Missionary Society.

Fifth. I will place my Thank-Offering box where I can see it DAILY.

Sixth. I will acknowledge God as the giver of all my blessings and will give to Him a daily Thank-Offering as an expression of my gratitude.

THANK-OFFERING BOXES.

At the convention of 1892 the Women's General Missionary Society decided to issue Thank-Offering boxes. These were to be sent to the women throughout the church and used by them in the special Thank-Offering of 1893 when the tenth anniversary of our women's work was celebrated.

In July of 1892 thirty-three thousand boxes were sent into the homes of the United Presbyterian Church.

The Tenth Anniversary Thank-Offering presented at the convention of 1893 was a testimony of the use made of these little "blessing boxes." The amount of that "Ingathering" was $37,027.80. This amount exceeded the totals of the offerings of 1888, 1889, 1890, 1891, and of 1892 by $6,272.09. Since that year the Thank-Offering box has been in continual use, and has proved a great blessing to all who use one. By keeping these little boxes in sight they have found many things for which to be thankful through the days and weeks.

We can not give the number who used their boxes this last year, but fear that some of them as in the story of the "Lost Thank-Offering Box" have been put away so carefully that the owner has not been able to find it.

Those who used these boxes last year I am sure have sealed them again and have already had many occasions to express their gratitude by a gift.

Let every one use a Thank-Offering box this year. You will find it a friend. If any one should not have a box tell the Thank-Offering secretary of your society and she will send to 905 Publication Building, Pittsburgh, Pa., where all orders are gladly filled.

"Every day is a day to make good resolutions.
Each day is a day to begin life anew.
Let all resolve that henceforth and forever
Those Thank-Offering boxes shall be kept in full view.

We'll save here a quarter and we'll save there a nickle,
We'll ever remember mission's loud call,
We'll not only pray, but those Thank-Offering boxes
Shall be filled to o'er-flowing for the 'Ingathering' next fall."

THANK-OFFERING PART OF MONTHLY PROGRAM.

Suggested topics for use of the Thank-Offering secretary in preparing each month's message for her society.

1st. What is a Thank-Offering?

2nd. What was the origin of the Thank-Offering?

3rd. How is the Thank-Offering distributed?

4th. What has been accomplished by the Thank-Offering?

5th. What is the total amount of the Thank-Offering?

6th. When were boxes and envelopes first issued for use of the Thank-Offering?

7th. Why give a Thank-Offering?

8th. What the Thank-Offering does for missions.

9th. What special Thank-Offerings have we observed?

10th. Why use a Thank-Offering box?

11th. Has the Thank-Offering been a blessing to you and why?

12th. Debate—Resolved that we receive richer blessings in our own lives by giving a daily rather than yearly Thank-Offering.

VERY IMPORTANT.

Thank-Offering Secretary of Women's Missionary Society have you filled all spaces on the white report blank and mailed to your presbyterial Thank-Offering Secretary?

Thank-Offering Secretary of Young Women's Missionary Society have you filled your blue report blank and mailed to your presbyterial Secretary?

Junior Superintendent have you filled your pretty pink report blank and mailed to your presbyterial Secretary?

If you have done so, THANK YOU. I appreciate your promptness.

If you have not done so PLEASE do it TODAY.

THANKFULNESS.

The great cause for thankfulness is that our Father in heaven has sent His Son to be our Savior; that He has not left us to perish in our sins, but has provided a way whereby we may be saved.

For this way of salvation we should be continually thanking Him. It is when we realize the greatness of our sin that we can say, "Thanks be unto God for His unspeakable gift."

If our sins have been washed by His blood can we praise and thank Him too much? The words of Psalm 103 will be ours: "Bless the Lord O my soul and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies."

With our hearts filled with thankfulness our great desire will be to express our gratitude to Him. The response to the question, "What shall I render unto the Lord for all His benefits to me?" is also found in His word, "Let us come before His presence with thanksgiving." "Offer unto God thanksgiving; and pay thy vows unto the Most High." "Come into His courts and bring an offering with you."

May we each show our thankfulness to Him the giver of all our gifts.

LIST OF LIFE MEMBERS.

SENIOR LIFE MEMBERS.
$25.00 Each.

November 15, 1920, to December 15, 1920.

Mrs. Mary MacLeod. By her late husband's Sabbath School Class.

Mrs. J. R. Wilson, New Concord, Ohio. By her daughter, Ruth Wilson.

Miss Mary McConnell, 305 N. Ninth St., Cambridge, Ohio.

Mrs. Lulu Waddle Rife. (In Memoriam). By her husband, Mr. W. C. Rife, Cedarville, Ohio, R. F. D.

Mrs. Estella Stewart Rife, Cedarville, Ohio. In memory of her first Sabbath School teacher, Mrs. Mary Clokey Porter. By her sister, Miss Maggie Rife.

Miss Hannah H. Beale, 830 N. La Salle St., Chicago, Ill. By Miss Emma Mabon.

Mrs. George McAlister, 203 Bell Ave., N. S., Pittsburgh, Pa. By Mrs. Mary Neely.

Mrs. Margaret A. Phillips, 744 Orchard Ave., Avalon, Pa. By the Misses Lyle.

Mrs. J. C. Barr, Valencia, Pa. By friends.

Mrs. Martha J. Thompson, Springdale, Pa.

Mrs. M. J. Davidson, N. Howard St., Bellevue, Pa.

Miss Rachel D. Watt, Laurel Ave., Ben Avon, Pa.

Mrs. S. McWilliams, Birmingham Ave., Avalon, Pa. By her daughters, Beryl and Helen.

Mrs. E. E. Karnes, Antrim, Ohio. By three friends in Viola, Ill.

Mrs. Minerva McD. Brown, 1415 Dormont Ave., South Hills Station, Pittsburgh, Pa. By her daughter, Edna G. Brown.

Miss Adella B. Schreiner, Bower Hills Road, South Hills Station, Pittsburgh, Pa. By her sister, Mrs. R. T. Charters.

Miss Ella Kennedy, R. F. D. No. 2, Carnegie, Pa.

Mrs. Emma S. Edwards. (In Memoriam). 527 Main St., Paterson, N. J. By her daughter.

Mrs. H. W. Driesson, 5124-a Kensington Ave., St. Louis, Mo.

Mrs. Charles S. Colesworthy, 4548 Clayton Ave., St. Louis, Mo.

Miss Genevieve Wilson, 14 Windemere Place, St. Louis, Mo.

Miss Mary Heazlet, 702 Spring St., Latrobe, Pa. By her father.

Mrs. Bell Mitchell, 112 John St., Latrobe, Pa. By Sabbath School Class No. 15.

Mrs. Hetty Reed, Grant St., R. F. D. 1, Latrobe, Pa. By Sabbath School Class No. 15.

Mrs. Christy G. Shaw, Irwin, Pa. By her husband.

Mrs. James Hudson, Irwin, Pa. By her husband.

Mrs. C. S. Blackwood, Irwin, Pa. By her husband.

Mrs. R. L. Fulton, Irwin, Pa. By her husband.

Mrs. W. G. Winterbern, Irwin, Pa. By her husband.

Mrs. A. P. Blackburn, Irwin, Pa. By her husband.

Mrs. Phillips Widmeyer, Irwin, Pa. By her husband.

Miss Jennie Shaw, Irwin, Pa. By Rev. and Mrs. C. S. Manor.

Mrs. James Gilmore, (In Memoriam). By Misses Jennie Manor and Alda Manor, and Rev. C. S. Manor.

Mrs. David J. Llewellyn, 449 Atlantic Ave., McKeesport, Pa. By Mr. R. B. Vincent.

Mrs. Margaret Clements, North Bessemer, Pa. By herself.

Miss Ada Belle Kees, Boston, Pa. By her brothers, Walter and Frank Kees.

Mrs. Elizabeth Kerr MacPherson, Boston, Pa. By her family.

Nora Domon, New Alexandria, Pa. By herself.

Mrs. T. C. Rowe, Card Ave., Wilmerding, Pa. By her husband.

Mrs. Rebecca Nevin, Morningside Ave., Wilmerding, Pa. By Mrs. Rachel McKim.

Mrs. Margaret Nelson, Caldwell Ave., Wilmerding Pa. By Mrs. R. M. Clugston.

Mrs. T. W. McCoy, Westinghouse Ave., Wilmerding, Pa. By her children.

Mrs. Laura Watt. Wall, Pa. By her husband.

Mrs. Christine MacKay, Boston, Mass.

Mrs. Isaac Shillady, Boston, Mass.

Miss Isabella Rogers, Boston, Mass.

Miss Ella M. Harsha, Washington, Pa. By her brother, Rev. J. W. Harsha.

Mrs. Elizabeth Jameson, 6133 Ellis Ave., Chicago, Ill. By her friend, Mrs. L. W. Rowell.

Miss Louise B. Wright. By Third, Pittsburgh, King's Daughters.

Mrs. Robert W. Wright, 592 Gettysburg St., Pittsburgh, Pa. By a King's Daughter, Third Church, Pittsburgh, Pa.

Miss Helen D. Anderson, Rawalpindi, India. By a King's Daughter, Third Church, Pittsburgh, Pa.

Miss Elizabeth Rowena Bostwick. By a friend.

Mrs. Margaret H. Newell, 109 Biddle Ave., Wilkinsburg, Pa.

Mrs. Clyde B. Robb, 518 Franklin Ave., Wilkinsburg, Pa. By her husband.

Mrs. Minnie Brooks Hughes, 204 S. Rebecca St., Pittsburgh, Pa. By her niece, Mrs. Beulah Brooks.

Miss Esther Nelson, Hookstown, Pa., Beaver Co.

Mrs. Alexander Gray, 7612 Westmoreland Ave., Swissvale, Pa. By her husband and family.

Mrs. A. G. Boal, 7142 Mead St., Pittsburgh, Pa. By her family.

Mrs. J. C. Woodward, 7312 Monticello St., Pittsburgh, Pa. By her son, Raymond Woodward.

Mrs. J. W. Liggett, Ft. Morgan, Colo. By herself.

Mrs. James B. Gunn, R. F. D. No. 4, Kimbolton, Ohio. By a friend.

Mrs. Emmet Allender, 1012 Gaston Ave., Cambridge, Ohio. By a friend.

Mrs. L. A. Phillips, Lowellville, Ohio. By a dear friend.

Mrs. G. A. P. Bowman, 294 East Second St., Beaver, Pa. By herself.

Mrs. Margaret Scott Ewing, R. F. D., Beaver, Pa. By her daughter, Elizabeth V. Ewing.

Miss Clara I. Houston, 160 East Third St., Beaver, Pa.

Rachel Hutton Murdoch. By her daughter, Mrs. J. W. Arrott, Jr., 921 Beaver St., Sewickley, Pa.

Miss Lida Lantz, St. Clairsville, Ohio.

Miss Nelle E. Giffen. By Y. W. M. S. of St. Clairsville, Ohio.

Mrs. Margaret Davidson. By her daughter, Miss Martha, Stanwood, Iowa.

Miss Hazel Pollock, New Concord, Ohio. By a friend.

Miss Margaret Dewar, Lincoln Ave., Bellevue, Pa. By Mrs. John Dewar.

Miss Margaret Campbell, 1214 Pala Alto St., North Side, Pittsburgh, Pa.

Miss Marion B. Kyle, 252 N. King St., Xenia, Ohio. By Mrs. D. J. Brown.

Miss Martha Bryson, Springfield Pike, Xenia, Ohio. By Miss Jean B. Brown.

Mrs. Elizabeth Gerber, Howard St., Bellevue, Pa. By her sister, Mrs. Edw. Fried.

Mrs. Etta Darling. By her sister, Mrs. Jane Wiles.

Mrs. Etha Toy. By her mother, Mrs. J. C. Toy.

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Miss Maud Highton, 254 N. Lincoln Ave., Bellevue, Pa. By a friend.

Miss Ethel Wooton, Leetsdale, Pa. By her

mother, in memory of her father, John W. Wooton.

Miss Mary McElree, N. Ohio St., Avalon, Pa. By a friend.

Mrs. J. H. Irins, 6508 Brighton Road, Ben Avon, Pa. By her husband.

Mrs. Frances F. Kountz, 404 W. North Ave., N. S., Pittsburgh, Pa. By her sister.

Miss Clara Nicol, N. Starr Ave., Bellevue, Pa. By a friend.

Mrs. William A. Moore, 77 W. Main St., New Concord, Ohio. By her son, Paul M. Moore.

Mrs. William M. Milligan, Oakmont, Pa. By Mrs. O. H. Milligan.

Helen S. McKeag, 220 Belva St., Avalon, Pa. By her father and mother.

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Mrs. J. G. Reaney, 407 Howard Ave., Altoona, Pa. By W. M. S. of 1st Altoona.

Mrs. W. J. Kearney, 1101-2 22nd Ave., Altoona, Pa. By her husband.

Mrs. Emma Hicks, 328 Willow Ave., Altoona, Pa.

Miss Mary Fisher, 220 S. Sixth St., Indiana, Pa. By her parents.

Miss Mame E. Forsyth, 4559 N. Uber Ave., Philadelphia, Pa. By her sister.

Miss Elaine Apple, 1509 68th Ave., Philadelphia, Pa. By father.

Miss Jean Hunter Rife, 2136 N. Hancock St., Philadelphia, Pa. By Dr. C. E. Apple.

Miss Sarah J. Thornton, 2014 N. Broad St., Philadelphia, Pa. By Dr. and Mrs. W. M. Anderson.

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Mrs. Catherine H. Watt, 212 Oakland Ave., Greensburg, Pa. (In memorial). By her husband, J. H. Watt.

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Mrs. Walter South, Biggsville, Ill.

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14. Mrs. E. J. McPherson, the first President of the Women's Board.
15. Dr. John MacDonald Russell. By his sister, Mrs. T. T. Lowman.
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*Think of Rawalpindi when you say "Can't."

The Women's Missionary Magazine and the Outlined Programs for use in missionary societies are published at Xenia, Ohio.

ALL ORDERS for these should be sent to Xenia, Ohio, made payable to the *Women's Missionary Magazine.* This request is made necessary because of an unusual number of subscriptions as well as orders for the Outlined Programs having been sent to Pittsburgh, Pa., and thus requiring unnecessary work for the Literature Department at Pittsburgh. Read carefully where to send orders. See the Literature Department in every issue. Remember, *only Women's Missionary Magazine and Outlined Programs* at Xenia, Ohio.

YOUNG WOMEN

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Avenue, - Dormont, Pa.

MOTTO: "PRESS THROUGH."

AIM: "HAVE FAITH THAT RIGHT MAKES MIGHT, AND IN THAT FAITH DARE TO DO YOUR DUTY AS YOU UNDERSTAND IT."

YOUNG WOMEN'S SPECIAL WORK:

Foreign Special: Salaries of Bible Women in India. Amount needed, $4000.00.
Home Special: Salaries of three missionaries. Amount needed, $2600.00.
Miss Eva Johnson, Henderson, N. C. Miss Elizabeth McMillan, Frenchburg, Ky.
Miss Roe Williams, Los Angeles, Calif.

NEW YOUNG WOMEN'S SOCIETIES.

College Springs Presbyterial, Tarkio Y. W. M. S.

Wheeling Presbyterial, Martin's Ferry, Roma Beatty Circle, 9 members; President, Mrs. Hazel Wade Kerr.

Southern Illinois Presbyterial, Stuttgart, Ark.; Virginia McKee Circle; 15 members; President, Miss Loe Shannon.

Cedar Rapids Presbyterial, Boyden, King's Daughters Circle; 8 members; President, Miss Arvilla Keryper.

Are there any societies organized since last April not yet reported to the General Secretary? Only a few have been reported thus far. Will we reach our goal of fifty societies net gain by April 1, 1921?

YOUNG WOMEN'S SPECIAL WORK.

After the Young Women's Special had been in force for seven years, it was conceded that a fair return was made when $1,842 were received. This was in 1913. The increase up until the present time has been gradual, as the following figures will show: For 1914, $2,647; 1915, $3,163; 1916, $3,501; 1917, $4,055; 1918, $4,244; 1919, $5,088; or a total of $24,540. 1920 asks for a larger appropriation than ever before, or $6,600. We have never failed yet. We will not fail now if every society sends in a *sum equal to the price of a two-cent stamp for each of its members for fifty weeks of the year.*

There is *only one Young Women's Special Fund.* For this year, it will be used to pay the salaries of our Bible women in India and those of three missionaries in America, viz., Miss Johnston, Superintendent of Hospital, Henderson, N. C.; Miss McMillan, Matron of Dormitory, Frenchburg, Ky.; Miss Williams, Los Angeles, Calif.

The secretaries of local societies and presbyterial secretaries please note this: When filling in the annual blanks, credit *no special funds in the Young Women's Column except what is intended for the above mentioned salaries.*

DATES!

There are as many dates as days in a year and in a multiplication of years. They go back to the year 1, day 1. But you will be most concerned with the date on which you receive the annual blank and the date you forward it to its destination. Just a short time after *St. Valentine's Day* the blanks should reach your presbyterial secretary of Young Women. Please mail the blanks promptly, not later than March 1, to the local societies. Secretary of the local society, see that your report, correct in all details, is forwarded to the presbyterial secretary so that she may receive it at least by April 5. Should you chance to be the presbyterial secretary, send the compiled blank to the General Secretary

that she may receive it not later than April 15.

Do not forget to answer questions at foot of blue blank, Miss Local Secretary. Do not fail to enclose the questionnaires turned in by local societies, Miss Presbyterial Young Women's Secretary.

The dates mentioned above are important. Please observe them.

LOST: OPPORTUNITY!

As the New Year is ushered in, it is well to have taken an inventory of the stock in hand so that one may plan intelligently for the twelve months to come. As we glance at the result of our quest, we find to our credit a goodly number of young women banded together in their several communities working on the missionary problem. We note quite a reasonable number of efficient officers. Some committees have done admirable work. Quite unique work has been accomplished in the line of programs. Some societies have had successful pageant presentations. Splendid Thank-Offerings have been reported. That there is much material on which to draw to secure an enlarged membership presents an encouraging feature. Altogether, the stock in hand bodes well for a great future.

We are moved to ask if the very best was accomplished in 1920. The last statistical report shows six presbyterials without organized young women's work, five of these being sufficiently large in number of congregations to afford at least one society. This is another way of saying that perhaps an opportunity has been lost.

The Statistical Report also shows that five presbyterials are making no effort to create an atmosphere favorable to young women's work if the fact that there is no one appointed as Young Women's Secretary can be taken as evidence. One of these presbyterials is excusable because the congregations are very few and membership quite small. The other four seem to have lost an opportunity.

We call to mind that, of our 379 accredited societies, only 19 failed to send reports last year and 9 came too late to be included in the printed report. How many opportunities were lost in these cases? Surely the presbyterials to which they belong felt disappointed to be thus robbed of the opportunity to be reported as 100% in organization.

The records tell us that 12 societies closed their doors last year—disbanded. What did this mean for the respective church communities? Have they lost anything? Certainly the opportunity to train their young women as leaders in missionary thought and action should not be passed over lightly.

Two-fifths of the societies did not support their very own special work last year. They lost the enthusiasm and satisfaction that came from having completed the work of the year. Their interest in the special work cannot be keen, since they have given nothing toward it. Does the loss of this opportunity count for naught?

Other opportunities that have not been seized might be noted, but if the points just noted are carefully considered this very month, one opportunity will not have been lost. Plan to be efficient and another year need not be crippled because of individuals, singlely or in groups.

We are all very much like the small boy of four who begged for a bright yellow balloon and enjoyed running about with the bright "bubble" bobbing above his head. Soon he laid it carelessly down to chase after a new toy. When, on hearing the "oh, oh's" from those sitting by, he looked up to see his pretty balloon rising higher and higher in the big station room, how the salty tears rolled down his cheeks and the little hands grasped frantically to catch the string! It was no use. The balloon was gone, a lost toy, because he did not hold it tight.

There is little use in bemoaning the loss of opportunities except to remind us to be careful hereafter. No standing and pleading with outstretched arms and tear-dimmed eyes can bring the past year, with its opportunities, back.

"Friend, if thou wouldst save thy tears of tomorrow, then keep today that which is committed to thy trust."

MANHATTAN YOUNG WOMEN'S MISSIONARY SOCIETY—ITS PAST AND PRESENT.

Our society is one year old so its past cannot be very long and the present is but a moment, so my story should soon be told. However, in that one year, our members feel that a great deal has been accomplished.

No, we have not gone through the year without discouragements and difficulties, neither have we done anything which we can print in glaring headlines to attract the public, but we have just quietly, slowly, and constantly grown both in numbers and efficiency. When we organized in September, 1919, we planned an occasional meeting when we could have our suppers together, but most of the meetings were to be held after supper. We found that the after-supper meetings were not satisfactory owing to the fact that practically every one of our members is either a working girl or a student and it was impossible to find a time when any number of them could meet. We feel that we have solved the problem this year, and I might add that our year is from September to June because of the Agricultural College from which most of our girls come.

This is our solution: Since most of our girls go out for their evening meal, we decided that we would eat together at every meeting and have our mission study immediately afterward. By so doing, we are through by eight or eight-thirty and leave quite a long evening for such other engagements as the girls might have. In arranging for the supper, we asked the chairman of the social committee to appoint three girls at our regular meeting to plan and prepare the next meal. This means that no one is overburdened and each one does her part. We try to have plain, nourishing food and so far we have not paid more than forty cents each for a meal. At our last meeting our supper consisted of hamburger sandwiches, sweet potatoes, pickles, fruit salad, wafers, and coffee. At another we had hot rolls, creamed potatoes, beef loaf, chili sauce, baked apples, and coffee.

We meet at six o'clock, just as soon as we are through eating, our study begins. We have never had an uninteresting meeting and while we do not have time for a great deal of outside study yet, with the help of a Magazine, we are all able to get so much in just a few minutes. I believe that in all societies it would not be advisable to follow the Magazine outline as closely as we do, but for a society whose members are either in a class room or a store all day, with their evenings taken up with study or mending or the social engagements so necessary to every young woman's growth and development it seems by far the most profitable method of mission study.

As to the growth of our society I would repeat that it has been gradual. Last year we had ten or twelve as regular attendants. This fall we held our first meeting with four present due to the fact that some of last year's students did not return this year and several others could not attend because the meeting was held after supper. We did not feel at all discouraged and we had no reason to for our October meeting found us with twelve present, November with nineteen, all of whom are members. We felt very proud when our pastor's wife told us that we had more than the older women did at their meeting and we feel quite certain that there are several more in our church who will eventually join us.

Our greatest problem—that of the time of meeting, seems to be solved, and in solving it we have gained this one big thing—that of the good times and social fellowship during our evening meal.

JUNE C. CAROTHERS,
Manhattan, Kans., Y. W. M. S.

THE VALUE OF EFFORT.

Effort is the putting forth of strength and energy toward the accomplishing of some aim. Have you ever noticed the baby bird as it perches on the edge of the nest, while the mother bird flys near it? What an effort it takes for it to try its little wings, but how valuable the effort proves during its life! It is so with the little youngster who very early learns that a ball is no fun unless you

use your strength to bounce it, and a hoop will not roll unless it is helped. How much faster the papers are sold for the little newsboy, who puts vim into his selling, than for the one who uses no effort! What an effort in the spring for the tiny seed to push through the resisting clod to the sunshine! But how many are cheered by its beautiful blossom.

We do not expect to be well educated without putting forth an effort to secure learning. Surely no artist produces beautiful pictures or no sculptor wondrous carvings without many earnest attempts. Even so small a thing as a smile sometimes means an effort, but how much easier it makes the next one and how much more worth while it makes living. Rising early to climb some high mountain requires effort, however, we think of it, because of the reward in the beauty of the sunrise. It may require a little energy to visit an old person or bring cheer to some sick one, but what a warm helpful feeling comes over the doer at her joy. We do not expect to secure a higher position, greater honor or a famed named unless we expend labor. Only weeds grow without cultivation and we drift down-stream unless we use the paddles—energy expended—to row against the current.

Why then if we are willing to expend labor and strength to accomplish our own desires should we consider it so hard to expend effort for our Master? Think how it must rejoice Him when we prove worthy of both the little and big things of His Kingdom! Is it only for the result and reward that we put forth effort? Then surely we could not ask for more than the promises of our Master. There are so many phases of church activity where our effort is needed. How much more interesting our Young People's Society meetings would be if we would prepare the lesson with as much thought as we do our school studies. The music, so vital a part of our worship, would be helped by more vim put into our practice. Can we realize how church duties would be done if everyone put forth a little extra force? Let us then, who are young do God's work with life and vim, striving always to help spread its influences far out as Christ has commanded us. How many of us have experienced the sensation of a picnic breakfast on a very damp morning when all depends on the fire? How long we have to stand over the tiny blaze and coax it with leaves and bits of paper! It sometimes seems quite a hopeless task, but presently by adding twig to twig, the blaze become larger until it is a roaring fire. So it has been with many a Young Women's Missionary Society. Those first few meetings, what an effort to hold even a little group! But gradually, through persistance and prayer, we have a blaze started. To be sure it does not always seem to be a roaring fire, but we may be assured by God's promises that it will send a warming radiance to some heart here or far off in the mission fields.

—M. F. C.

Shannon City, Iowa,
King's Daughters Society.

WAYS TO INCREASE INTEREST.

The Young Women's Missionary Society may increase its membership and make more progress if more interest is aroused. The difficult and important question is, "How can this interest be aroused?" If each member becomes thoroughly imbued with the great need of the work and informed of the many fields where suffering, ignorance, crime and superstition exist, the missionary society will accomplish much more in this great work.

The members takes more interest in doing mission work when the call comes from some field or hospital where one of the missionaries is a friend of some member of the society. If you are fortunate enough to have a returned missionary speak a live interest will be aroused.

The need is more real and vital to one then. Often times we read of great suffering, but it does not affect us much as we do not know the people. We read of the heathen in the Missionary Magazine and elsewhere, but when a returned missionary comes to us and tells us of the opportunity for doing good, the society is anxious to alleviate the suffering.

After Miss Bruce, a worker in the Home fields spoke to us and told us of the needy children of the mountains, we felt that we would like to dress some dolls for those little girls who have so little to make their lives happy. Just after we heard the story was the time to start the work, before all interest had died away and we had forgotten what the speaker had told us.

The young women of the church become better acquainted by coming together for an all-day session instead of just short evening service. A picnic dinner may be served at noon either outside or in doors as the weather permits. Many good things to eat seem to be conducive to getting people, old or young, out to meetings, and a social time is enjoyed by all. At two o'clock, the regular program may be enjoyed. If each member will take an active part, each realizing that he part, no matter how small, helps to make an interesting whole and that all working together can attain the desired goal, success will be assured. There must be leaders in all lines of work, but if efficient helpers, and coworkers are not supplied, one person can accomplish little. If the leader directs the work and has many willing workers, any task may be undertaken with success.

Ignorance of the need, our own selfishness and worldliness are the main springs of lack of interest. We must get rid of these, and the task is not impossible. By prayer, study and work, our interest can be quickened and our Young Women's Missionary Society be increased in efficiency.

LILLIAN B. CHAMBERS,
De Lancey Y. W. M. S.

AN ORIGINAL POEM.

By a Member of a Young Women's Society.

Down in a lowly manger
The Saviour had His birth.
Glad tiding were proclaimed by Angels,
Good will to men—Peace on Earth.

From Bethlehem to Calvary
In His mission to fulfill,
He never chose the easy way,
But always His Father's will.

He came to claim the lost ones,
To bring them back to God
By a gentle hand and loving heart,
And not the cruel rod.

Shall we not then take courage
In the example He has set,
To do our part in His great plan?
Let us not forget—Let us not forget!

When Egypt, India and China
And the Islands of the Sea
Shall come to crown Him Lord of all
That will be glory for you and for me.

—A. R.

1921 PROGRAM FOR MISSIONARY SOCIETIES.

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FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

Our volunteers are slowly appearing. Since the last letter in the Magazine we have elected three young ladies—two for India and one for Egypt. That makes two for each field. We do not publish their names, now, for obvious reasons, but merely state that their references are most excellent, and everything seems as if they were called of God.

Miss Marion Paden sailed on the Italian Line S. S. "Duca Degli Abruzzi" on December 8. Long before this reaches you she will be safe again in Egypt where a royal welcome awaits her.

At the recent Annual Meeting of the Indian Mission at Sialkot there were present twenty-one who were not present the previous year. (See picture in this issue). These were not all new workers but included some who had returned from furlough. Just think how glad the tired workers on the field were to welcome twenty-one more than they had the previous year, and they still ought to have as many more before this year 1920 closes. Pray that the Lord will thrust laborers out into His harvest field.

The health of all our missionaries as far as we know is good at the present time. Quite a number are happy in the possession of Fords, notably Dr. White; Cleveland Presbyterial sending her one. She runs it herself most enthusiastically, and every other missionary who mentions it says that it is perfectly wonderful to see her manage that machine and get over the ground. She says herself that it will about double her usefulness. It might be interesting if we knew the names of all societies sending Fords, to publish a list in the Magazine. We will be glad to publish a list sometime in the near future if societies will report.

The reports from societies concerning Over Seas Boxes are most surprising and encouraging. The women are taking hold with real zeal. Tanta and all of our hospitals in India, sometime during the year, will get the results of the busy days of sewing and packing. Each box goes filled, not only with the garments so badly needed, but with the love of everyone that had anything to do with it, and is accompanied by the prayers of the good women interested in it. How the tired missionaries will rejoice and feel rested as they look upon the snowy piles of bedding and clothing which the loving hearts and hands of the women of the church have provided.

Word has been received that the party which sailed for India consisting of the Misses Minnie E. Beatty, Laura Cleland, Lillian McConnell, and the Rev. and Mrs. E. E. Campbell and daughter—returning missionaries—and the Misses Helen Artman, Kathryn Beattie, Olive Brown, and Florence Jones—new missionaries—has arrived at their destination in Bombay from whence the cable was sent. These are additional to the twenty-one mentioned, because they only sailed from New York, October 25th. Do you not think that the India Mission will thank God and take courage as they welcome them.

Miss Martha Strong and the Rev. Kenneth MacKenzie were married in the little Scotch church near the school in Sialkot, and the reception was held in the missionary's house and on the large veranda. The following extract from a letter gives interesting details:

"One of our missionaries made the wedding dress while on the hills, and it was beautiful. Mrs. Heinrich was matron of honor and Mabel Stewart and Louise Scott were brides' maids. Dr. W. T. Anderson filled the father's place and walked up the aisle with her. Mr. Sutherland was best man and Mr. Heinrich and Mr. Ross were the ushers. Seats in front were reserved for the Gurdaspur people, who were the groom's family, and the Rawalpindi people had the honor of being counted the bride's kin. Dr. Gordon married them. Dr. Scott made the address, and Mr. Patterson of the Scotch Mission led in prayer. The bride looked lovely, and Mr. McKenzie made a fine appearance dressed as was becoming a Scotchman in kilts, instead of the regulation Prince Albert coat. Besides the bride's cake the com-

mittee served cake and lemonade. In one of the smaller cakes was baked a button, a ring, etc. The button was supposed to indicate that the person receiving it would be a bachelor, but for once signs were wrong as a lady received the button, and the ring has not yet been found."

Miss Laura B. Hamilton and the Rev. D R. Fitzgerald Creighton were married January 5. We congratulate this young couple upon the happy future that is before them. Our one regret being that we have to part with our beloved Miss Hamilton, and transfer her consecrated service to the C. M. S. Our prayers follow them wherever they go.

You see how busy it keeps us filling up our ranks. Three have gone out from us and changed their names in this year 1920. Miss Olive Mason who was one of our missionaries in Egypt became engaged to Mr. Malcolm Reid of the British Royal Army Service Corps while he was stationed in Egypt. She came home for regular furlough the plan being that Mr. Reid would come to America last August and take her back to Scotland as his bride. However, death in his family and consequent important business prevented his coming, so Miss Mason with the full approval of her mother sailed for Liverpool about the first of November, where Mr. Reid was to meet her. They then expected to proceed to London where they were to be met by his sisters and be married, taking their wedding journey to their new home in Scotland. Some of us were disappointed that Mr. Reid did not come over to America. We would like to have met him as we are always interested in the young men who have such influence over our girls that they are able to persuade them to change their name and leave the ranks of our workers and very often of our very church. We pray for a blessing upon all these new Christian homes.

They had a wonderful Annual Meeting in Sialkot, India. Mr. McKenzie's Bible readings are reported as being very helpful, and the presence of the Holy Spirit was marked. The day of prayer was considered a fast day. It was not compulsory, each one did just as he or she felt inclined. Some food was prepared and left on the table at regular times but no bells were rung, and the people went or not to the Dining Room as they desired. Sabbath morning the hall at the C. T. I. was filled. Mr. Nesbitt preached and Dr. Scott had the communion service. Mr. and Mrs. Ross had their dear little red headed baby baptized. The children were all there and they were all very good, and all had joy in being together. The vesper service was very precious as a thanksgiving service, and some of the new missionaries got a vision of the real relationship the missionaries have to each other. Mr. J. G. Campbell was chosen as President and and he kept all busy and happy. The Constitution was up for revision and that took up some extra time. They also had a social evening. This year it was very interesting. There was good music and singing and violin playing. They had three men who played very nicely together. Then each of the new missionaries gave a "stunt." They had the business meetings as seen by the new missionaries. Helen Anderson presented Miss Mary Lawrence, Miss Horst as Dr. White, Miss Tomaseck as Mrs. McKelvey, Mr. Downs as Mr. Maxwell, and Mrs. Mitchell as Mabel Stewart. The story is told that one of the new missionaries when asked what denomination he wanted his gold pieces in, answered "U. P."

This is our first letter in the year 1921. We tried to give you a peep at the missionaries at work and at play. They need your interest and most of all they need your prayers. There are many who are reading this article this month that will not be here at the beginning of 1922. Our dear Mrs. Porter was most enthusiastic last January about the work, so happy and thankful for the wonderful Thank-Offering that had come in. This year she is singing the praises of the Saviour Whom she loved, with the blessed who have gone to the upper sanctuary. May God lead us every one to a closer walk with Him in the year 1921 than ever we have had before.

MISSIONARIES AND SUPPORTERS.

In order that the women of the church may have definite knowledge of the location of our missionaries, their number, and the names of their supporters, the following list is published for the first time:

INDIA.

Anderson, Emma Dean	W. M. S., Southern Illinois Presbyterial	$ 600.00
Anderson, Helen D.	Miss Grace E. Smith, Toledo, Ohio	1200.00
Anderson, Margaret	W. M. S., Delaware Presbyterial	600.00
Artman, Helen	First U. P. Church, N. S., Pittsburgh, Pa.	1200.00
Beale, Hannah H.	Y. P. M. S. and W. M. S., 2nd U. P. Ch., N. S., Pgh., Pa.	1200.00
Beattie, Kathryn	Noblestown Congregation, Pa.	600.00
Beatty, Minnie E.	Westmoreland Presbyterial	300.00
Beatty, Roma	Cochranton and Utica Congregations, Pa.	650.00
Bennett, Hazel	W. M. S., College Springs Presbyterial	600.00
Boyd, Mary Lois	Sparta, Ill., Congregation	600.00
Brown, Olive I.	Hampton Congregation, Pa.	800.00
Broyles, Edna B.	First Church, Los Angeles, Calif.	600.00
Buchanan, Lois	W. M. S., Arkansas Valley Pres., and Oil City Congr.	1200.00
Burnham, Alice G.	The McFarland Family	600.00
Caldwell, Elizabeth May	W. M. S., Keokuk Presbyterial	600.00
Campell, Mary J.	W. M. S., Monmouth	600.00
Cleland, A. Laura	W. M. S., 6th Church, Pittsburgh, Pa.	600.00
Cowden, Henrietta	Congregation, North Bend, Nebr.	600.00
Dickson, Laurella	W. M. S., Butler Presbyterial	600.00
Fehlman, Margaret	W. M. S., Monongahela Presbyterial	600.00
Fleming, Bessie	Boston Presbyterial W. M. S.	800.00
Gordon, Ella M.	W. M. S., Cedar Rapids Presbyterial	600.00
Hadley, Nancy	Y. W. M. S., 6th Church, Pittsburgh, Pa.	600.00
Hamilton, Marietta	Conemaugh, Brookville, and Kiskiminetas Presbys.	600.00
Horst, Gertrude	W. M. S., Cedar Rapids Presbyterial	600.00
Jameson, Flora	S. S., Avalon, Pa.	600.00
Jones, Florence M.	First Church, Wilkinsburg, Pa.	600.00
Jongewaard, Harriett H.	Miss Helen T. Brown, Pittsburgh, Pa.	600.00
Jongewaard, Wilhelmina	Y. W. M. S., 6th, Pittsburgh, Pa.	600.00
Kyle, Mary	W. M. S., First Ohio Presbyterial	600.00
Laing, Olive	Miss Ann Wilson, Pittsburgh, Pa.	600.00
Lawrence, Mary A.	W. M. S., Colorado Presbyterial	600.00
Lincoln, Mary Frances	W. M. S., Arkansas Valley Presbyterial	600.00
Logan, Mary E.	Indiana Presbyterial W. M. S.	517.00
	Mansfield, Texas, Oklahoma, N. Indiana, New Jersey, Uncompahgre, Idaho, Hudson, Central Ill. Presbys.	613.00
Maconachie, Eleanor W.	Rev. J. K. McClurkin, D. D., Pittsburgh, Pa.	700.00
Martin, E. Josephine	W. M. S., Xenia Presbyterial	600.00
Martin, Fanny C.	The Beatty Family	600.00
Martin, Jane E.	W. M. S., Chicago Presbyterial	600.00
Martin, Mary R.	W. M. S., Steubenville Presbyterial	600.00
Moore, Henrietta	S. S., Norris Square Church, Philadelphia, Pa.	600.00
Moore, Sara	W. M. S., Caledonia Presbyterial	600.00
Morrison, Jean B.	W. M. S., 2nd, New Wilmington, Pa.	600.00
McCahon, Elizabeth	W. M. S., Chartiers Presbyterial	600.00
McConnell, Lillian A.	W. M. S., Shadyside Church, Pittsburgh, Pa.	600.00
McCullough, Rose A.	W. M. S., Los Angeles Presbyterial	600.00
Scott, Louise E.	W. M. S., Mercer Presbyterial	600.00
Simpson, J. P.	Westmoreland Presbyterial W. M. S.	600.00
Spencer, Kate E.	The Spencer Family	600.00
Stewart, Mabel C.	Miss Anna A. Milligan, Philadelphia, Pa.	600.00
Strong, Martha	W. M. S., Muskingum Presbyterial	600.00
Tomaseck, Florence	First, Canton, Ohio, Congregation	600.00
Warnock, Ruth A.	W. M. S., Wheeling Presbyterial	600.00
Wengert, Georgia	Second Church, Washington, Iowa	600.00
White, Josephine L.	W. M. S., Beaver Valley Presbyterial	600.00
White, Maria	W. M. S., Cleveland Presbyterial	600.00
Whitely, Dora B.	Chartiers Congregation, Canonsburg, Pa.	1200.00
Zink, Gertrude E.	Fourth Church, N. S., Pittsburgh, Pa.	1200.00

EGYPT.

Adair, Sara M.	W. M. S., San Francisco Presbyterial	600.00
Atchison, Alda B.	W. M. S., Des Moines Presbyterial	600.00
Baird, Mary E.	Columbus City Congregation, Iowa	600.00
Barnes, Ella M.	Dr. and Mrs. Ewing, and Messrs. Barnes, Loveland, Colo.	600.00
Bell, Margaret A.	Concordia Presbyterial, Miss Margaret A. Bell, The Johnston family, and Mr. and Mrs. Archie Morrison	1000.00
Bloomfield, Clarice	W. M. S. and Y. W. M. S., Bellevue, Pa.	1200.00
Buchanan, Carrie M.	W. M. S., Monongahela Presbyterial	600.00
Cabeen, Ida L.	Frankfort Presbyterial W. M. S. and Wisconsin W. M. S.	750.00
Coventry, Mrs. Mary Kerr	Sidney Presbyterial W. M. S. and Oakmont W. M. S.	650.00
Criswell, Anna B.	W. M. S., College Springs Presbyterial	600.00
Dickie, Mabel	W. M. S., Omaha Presbyterial	600.00
Downie, Ella B.	W. M. S., Lake Presbyterial	600.00
Dwight, Lucia	First Church, N. S., Pittsburgh, Pa.	1200.00
Ferrier, Helen	Traer, Iowa, Congregation	600.00
Finney, Davida	W. M. S., Xenia Presbyterial	600.00
Finney, Minnehaha	W. M. S., Allegheny Presbyterial	600.00
Finney, Mrs. T. J.	Rochester, N. Y., Congregation	600.00
French, Elsie	Mr. and Mrs. Taylor and Mr. Denham of Shadyside Ch.	600.00
Giffen, Dora E.	Valencia, Pa., Congregation	600.00
Hogg, Rena	Y. P. M. S., of 2nd Church, N. S., Pittsburgh, Pa.	600.00
Holland, May	Coraopolis, Pa., Congregation	1200.00
Hosack, Isabel	W. M. S., Philadelphia Presbyterial	600.00
Hoyman, Avis	Eleventh Church, N. S., Pittsburgh, Pa.	600.00
Martin, Helen J.	Mr. and Mrs. S. A. Taylor, Wilkinsburg, Pa.	600.00
Martin, E. Roxie	W. M. S., Southern Illinois Presbyterial	600.00
Mason, Dora	Homewood and Mt. Lebanon Congregations, Pa.	600.00
McConaughy, Anna	W. M. S., Chartiers Presbyterial	600.00
McCrory, Jeannette L.	Elmira, Ill., Congregation	1200.00
McFarland, Evelyn	First Church, Los Angeles, Calif	600.00
McMillan, Carol	W. M. S. and Y. W. M. S., Shadyside Ch., Pgh., Pa.	600.00
Paden, Marion	Avalon Congregation, Pa.	600.00
Pattison, Mary M.	Mrs. Wm. Campbell, Pittsburgh, Pa.	600.00
Ralph, Fay Elsie	W. M. S., Rock Island Presbyterial	600.00
Sherriff, Edna	S. S. and W. M. S., of First Toledo, Ohio	800.00
Smith, Margaret A.	W. M. S., Garnett Pres.; Indiana Pres.; Kansas City Pres.; W. M. S. and Y. W. M. S., 2nd, Wilkinsburg, Pa.	500.00
Smith, Nellie C.	Rev. J. K. McClurkin, D. D., Pittsburgh, Pa.	700.00
Speer, Elizabeth A.	First Church, Steubenville, Ohio	1200.00
Thompson, Anna Y.	W. M. S., Muskingum Presbyterial	600.00
Thompson, Mary L.	Miss Margaret Given, Pittsburgh, Pa.	600.00
Walker, Laura B.	Carnegie, Pa., Congregation	600.00
Weed, Ethel L.	W. M. S., Monmouth Presbyterial	600.00
White, Florence L.	Homestead and Mifflin Congregations, Pa.	600.00
Whitesides, Ida B.	W. M. S., Argyle Presbyterial	600.00
Wilson, Esther W.	Eleventh Church, W. E., Pittsburgh, Pa.	1200.00
Work, Ruth A.	Oregon, Puget Sound and Spokane Presbyterials	600.00

SUDAN.

Coie, Mary E.	Rev. J. K. McClurkin, D. D., Pittsburgh, Pa.	700.00
Coie, Una	Pawnee Presbyterial	612.00
	Allegheny Presbyterial; Gary, Ind., W. M. S.; Philadelphia Presbyterial; Miss Myrtle Davis	125.00
Grove, Elsie E.	W. M. S., Monongahela Presbyterial	600.00
McIntyre, Aulora Rose	First Ohio Presbyterial W. M. S.	600.00
Mackenzie, Kathryn	W. M. S., Philadelphia Presbyterial	600.00

ABYSSINIA.

Beatty, Ruth C.	W. M. S., Second Church, New Castle, Pa.	1600.00

While Miss Kate A. Hill was in India the following named societies undertook her support: Le Claire Presbyterial, Albany Presbyterial, Pittsburgh Presbyterial, Detroit Presbyterial, the Philathea Sabbath School Class, Parnassus, Miss Jennie M. Day, Mrs. T. D. Mellon, and Mrs. A. G. King. Their contributions are still used for her salary although she is now Field Secretary.

(See page 405).

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 510 McNair Avenue, Wilkinsburg, Pa.

Reports have been received from each of our twelve stations, in all of which record breaking attendance has been noted.

Chase City (Thyne Institute), reports an enrollment of 364, the best ever before the holidays. There is a good live Missionary Society here and it is doing much good in educating the people along missionary lines. They report a Thank-Offering of $50, and in addition to this they contributed another $50 to make Miss Margaret Campbell, the matron, and Mrs. F. W. Wilson, wife of the principal, life members.

Mr. F. L. Bennett has accepted the position of farmer at Prairie and began his work December 1st. Mr. Bennett was County demonstrator and we are hoping the farm may prosper under his advanced methods.

A new roof has been ordered for the church building at a cost of $122.50 for shingles and the cost of labor.

Robinson Memorial Hospital, Miller's Ferry reports 72 patients treated during the three preceeding months. They had two operations and numbers of Campus patients. There are two nurses in training. The doctor's services, who by the way, travels about fifteen miles to visit patients in the Hospital, have been required more times in the last three months, than they were in all of last year.

Jubilee Hospital, Henderson, reports fifteen patients treated during November. The tanks in the bath rooms were leaking and repairs were ordered.

The Missionary Societies have been most generous in their contributions of new and second-hand clothing. The societies at Morning Sun sent donations amounting to $50 to Miller's Ferry.

The society at Monroe, Ohio, sent 33 towels and two dozen pillow slips to Camden. These in addition to the wonderful "shower" contributed by the societies of Allegheny Presbyterial to these two stations will supply their needs for some time to come. We are most grateful to all these good friends and we know they are just as happy in contributing as the mission people were in receiving.

In addition to these things Bluestone received 3 packages and 2 barrels from Zenith, Kans., and Wooster, Ohio. Townsville, 1 barrel and 2 boxes. Both these fields are needy and it is through these donations that many of the children are enabled to be in school. Prairie sends a request for clothes and shoes. The cotton crop will not pay enough this year to enable the people to buy clothing for the children to attend school.

Mothers' meetings are held at many of the missions at which they sing and learn many useful things in connection with house-keeping and home-making—things about which they are woefully ignorant. These are much enjoyed by the mothers and they never leave these meetings without some gospel message.

Arlington reports much interest is shown in both the cooking and sewing classes. Indeed the reports from all the fields are encouraging. The departments we support, are training the girls for higher ideals in home-making and Christian living.

The King's Daughters of Grove City have taken a room in the Mary Clokey Porter Dormitory for girls at Miller's Ferry in memory of Miss Iza Smith. Two memorial rooms have been taken in memory of Mrs. Margaret Barnes—one at Camden and the other in the Mary Clokey Porter Dormitory.

The Mary Clokey Porter Dormitory for girls will stand as a memorial, in the home-land, to her who knew no preference in our mission fields. She was anxious at all times for the uplift and salvation of every creature whether he be white, black, red, yellow or brown.

The King's Daughters Society of our Frenchburg Mission has made two quilts for use in the Freedmen's dormitories. It is a beautiful thing to know that our people at Frenchburg are so much interested in their colored sisters. Another interesting thing about these quilts is that the patches were sent from the girls' school in Pasrur, India.

INDIAN DEPARTMENT.

Mrs. John S. Crawford, Secretary, 95 Trenton Ave., Wilkinsburg, Pa.

Simnasho. Mr. Matthews writes: Our people are beginning to get home once more, and as a result our attendance at services has increased. On October 24 and October 31, the attendance was thirty-one and thirty-five respectively. Last Sabbath, November 7, we had forty-six present. The weather remains bright and clear, and the roads are excellent. It gives us such a splendid chance to get about. Last year we had to give up the use of the car in October. We were so busy last week that we were at home only during the night.

I attended the meeting of Synod. We had such a fine meeting. Rev. J. Alvin Orr was present and gave most helpful talks which were an inspiration to all of us.

On Monday we drove to Warm Spring to see Mr. Jackson before he left, and the next day to Wapinitia to vote. During the month we made 83 pastoral visits, 4 preaching services and 4 Sabbath School sessions. Average attendance 22.

Tama. Mr. Smith writes that the Government is at work building a school house and two cottages on the corner west of us. The Agent wants to put in electric lights. It will cost $2000 to build a line out from town and there are three who are anxious to have the line built. If four will take the matter up it will cost each $500. This would be a great improvement for our Mission. Mr. David Peterson has generously offered to wire the mission house if the material is furnished. This is the only one of our Indian Missions without electric light.

Warm Spring. Our very faithful Mrs. Jackson has remained at the Mission to take care of the work until we are able to secure some one to fill the vacancy. The fact is there does not seem to be any one who is willing to take up this work for the Master.

Mrs. Jackson writes: I have had a strenuous time since Mr. Jackson left. Wednesday I spent in prayer and communion for the evening service; then called the Captain of the school boys over and had a nice little talk with him; and told him I would look to him to see that we have as perfect order in our meetings as in previous years. To clinch the bargin, I gave him a fine base ball and a handful of candy. We have had three meetings since, and the order has been perfect.

Saturday morning I learned that one of our dearest women (church member) had died that morning. She lived near, so I went immediately, remaining all day helping to make the burial garments as the Indian women there could not sew on the machine. This is the first time I have had this privilege. After the body was "laid out," I conducted a brief service. Then after Sabbath School yesterday morning, I went down and they were just ready to put the body in the box. They had made a fine one, covered with white cloth, using many brass tacks. The placing of the body in the box is quite a ceremony. When they were ready they turned to me and said, "Now we are ready for service." They had waited for me. After the service, they gave me the bag she usually carried; an unheard of thing. So you may be sure I prize it. I think I have gotten nearer to the Indians the past six months than during all the previous years because of the great number of deaths and because I have just gone in and stayed with them. I have been too busy to be lonely. We disposed of our horse, etc., so I am relieved of the care. I can go often with the Field Matron to visit in the homes.

The superintendent, his wife, and a number of employees came and spent the last evening with us that Mr. Jackson was here, then took him to the train, all this we appreciated.

A CALL TO SERVICE

WARM SPRING INDIAN MISSION

Who will pray?
Who will hear?
Who will answer?
HERE AM I SEND ME.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

Text-Books, 1920-21.

The Bible and Missions (Senior), price, paper, 47c.; cloth, 67c.
How to Use, price, 15c.
The Bible—What Is It? 3c.
Lamp Lighters Across the Sea (Junior), price, 40c.
Teachers' Guide, price, 15c.

The Church and the Community (Senior), price, paper, 50c.; cloth, 75c.
Text Book Supplement, price, 15c.
Devotional Service, price, 15c.
Mr. Friend of Man (Junior), price, 40c.
Leader's Manual, price, 15c.
Picture Sheet: "Children of the City," price, 15c.
Christian Americanization, 40c.

Prayer Cycle, 1921, 10c. each; $1.00 per doz.
Bamba, 10c.
Budget Cards, 35c. per 100.
Contribution Envelopes, 25c. per 100.

Home Mission Leaflets.

Foreign Missions at Our Doors, 4c.
Our Immigrant Work, 2c.
Some Italian Boys, 2c.
The Italians At Our Door, 2c.

Those desiring a good supplementary book to "The Church and the Community" should order "Christian Americanization," 40c. each, from our department.

The best supplementary help for "The Bible and Missions" is Dr. Watson's book, "God's Plan for World Redemption." Order from the Foreign Board office, 200 N. Fifteenth St., Philadelphia, Pa. Price, paper, 40c.; cloth, 60c.

We are promised the new Prayer Cycles for 1921 early in January. There are many new missionaries in the fields this year and they, as well as those who have been long in the service, earnestly desire the continued prayers of those at home. Will you not order your Prayer Cycles at the very beginning of the year that you may know the names of all our mission workers and thus be able to pray definitely for them throughout the whole year?

We are making a special offer to Presbyterial literature secretaries this year, of $7.50 per 100. A Presbyterial secretary should be able to dispose of 100 at a Presbyterial meeting. We will be glad to furnish them at this rate in lots of 50 or 100, but with the understanding that none are to be returned. Plan now to sell 100 at your spring Presbyterial meeting.

The announcement of the *Day of Prayer for Missions,* February 18, was made on page 325 of the December Magazine. Those desiring to order their programs from our department should send in their requests immediately as we will order only for those who let us know in time to obtain a supply. They are $1.50 per 100.

We are printing several new leaflets. Look for their titles and price in the February Magazine. Send 1c. for postage and have the new catalogue mailed to you. You will need it for your Missionary Leaflet Reading Contest. Some societies have already started on their contest. I trust many societies will get a new vision of our mission fields through this contest. Read the leaflets and talk about them and thus get the facts fixed in your minds. You cannot be interested if you do not *know.*

HOME MISSIONS.

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

Day of Prayer for Missions:

February 18, 1921.

A letter just received states a box, estimated at $85, was sent from Big Springs Women's, Young Women's and Junior Societies to Frenchburg, Ky. $5 was sent by the Women's Society of Winchester, Kans., for the Frenchburg Hospital. We hope many other societies have remembered this department at Christmas time.

Dr. Esther Mitchell had the misfortune to fall and break her right arm, just above the wrist.

Three united with the church recently. Six hundred dollars has been paid of New World Movement money. Thank-Offering one hundred and sixteen dollars—double the offering of any previous year.

Miss Lulu Henderson of the Greenwood Mission, Zanesville, Ohio, reports two accepted Christ during the past month.

Miss Ruth Etta Findley, Boulevard Congregation, Denver, Colo., writes after one month's work, that she no longer questions why she is in Denver, rather than in India, as she has come in contact with people of all cults, superstition and ignorance and that God has work for her in the home-land.

Miss Roe Williams will close her work in the Italian Mission, Los Angeles, Calif., December 31st. She has been appointed missionary in Los Angeles Presbytery. Through the efforts of the pastor and Miss Williams, who have worked together, ten have been received into the church on profession during the past six months, and many lives have been touched. Many Catholic children come to a Bible class Saturday afternoon, whose parents will not permit them to come on Sabbath. Miss Williams said, "I asked God to send me to the unsaved. He granted my prayer in a literal way in sending me first to live in a Jewish home and later with an Italian family. Two young girls in the Jewish home gave their hearts to the Lord. The mother still sends for Miss Williams to come and talk with her. It is easier to talk of Christ and His teachings to mothers who were so skeptical a few months ago, and who now are learning to pray and claim the answers. While Miss Williams is leaving this work, she will still be under the W. G. M. S.

STUDY FOR THE MONTH.

FEBRUARY.

Foreign Missions:

"THE BIBLE AND MISSIONS."

The Bible is the standard for earth's erring millions. The sacred rays of Love, Peace, Truth, and Purity beam and radiate from its glowing page.—Archibald Alexander.

Chapter 2—The Missionary Message of the New Testament.

By Mrs. J. P. White, Cedarville, Ohio.

Scripture—Matthew 28.

Roll Call—A Missionary Text from the New Testament.

Topics for Study—

1. The Place of Missions in the Teaching of Jesus.
2. The Place of Missions in the Life of Jesus.
3. The Place of Missions in the Apostolic Church.

Home Missions:

"THE CHURCH AND THE COMMUNITY."

Chapter 2—Economic Factors.

By Mrs. Haidee Ewing Rankin, Minden, Neb.

Topics for Study—

1. Effects of Economic Factors Upon the Church.
2. Urban Economic Conditions.
3. Rural Economic Conditions.
4. Negro and Other Migrations.
5. What Shall We Do About It?

The Bolsheviki have attempted to bring about the abolition of the Sabbath day as the weekly day of rest on account of its age-long association with the resurrection of Christ. The virulence of the Red hatred of everything Christian seeks to substitute Monday for the old hallowed day.—Literary Digest.

PARSONAGE DEPARTMENT.

MRS. J. H. MAXWELL, Secretary, 142 Taylor Street, Beaver, Pa.

PARSONAGE REPAYMENTS.

October and November, 1920.

Albia, Iowa	$ 69.38
Boulevard, Philadelphia, Pa.	82.40
Brookings, S. D.	83.24
Brooklyn, Cleveland, Ohio	82.40
Burlington, Wash.	47.18
College Hill, Wichita, Kans.	88.28
Cuyahoga Falls, Ohio	82.41
Donora, Pa.	70.00
East Toledo, Ohio	47.10
Economy, Ambridge, Pa.	52.00
East Side, Des Moines, Iowa	30.00
Fairhill, Philadelphia, Pa.	86.50
First, Cincinnati, Ohio	60.00
Garfield Boulevard, Chicago	83.26
Gary, Indiana	58.28
Grinnell, Iowa	55.50
Ingleside, Calif.	577.00
Kenton, Portland, Ore.	46.50
Knoxville, Pittsburgh, Pa.	141.24
Luxor, Egypt	180.00
McClellan Heights, Davenport, Ia.	24.48
Meridian, Pa.	61.05
Military Ave., Detroit, Mich.	80.04
Monesses, Pa.	80.04
Montrose Ave., Chicago	30.00
Montrose, Colo.	70.63
North Ave., Baltimore, Md.	77.70
Ontario, Ore.	58.50
Riverside, Oakland, Calif.	111.00
Second, Spokane, Wash.	76.48
Third, St. Louis	94.17
Third, Spokane, Wash.	411.20
Trenton, Ohio	69.38
Tulsa, Okla.	82.40
West Side, Monmouth, Ill.	83.25
Total	$3432.99

MISCELLANEOUS GIFTS.

Irene Jury	$ 5.00
Mrs. D. W. Mack	100.00
Mrs. A. R. Tedford	5.00
Mrs. Sue Harper	21.43
Martha J. Hill	25.00
Friends	151.00
Camden Academy, Clothing Dept.	31.00
Mrs. Josephine D. Martin	225.00
Women's Bible Class, Sewickley	25.00
Women's Bible Class, Pawnee City	19.25
Women's Bible Class, Ellwood City	25.00
Y. W. M. S., Second, Pittsburgh	25.00
W. M. S., Sixth, Pittsburgh	60.00
Agnes and Howard Harlan	50.00
Myrtle Davis	10.00
S. S. Class, No. 57, Sixth, Pittsburgh	100.00
Hampton Congregation	80.00
Anna Wilson	200.00
Congregation, 2nd, Washington, Ia.	46.15
W. M. S., New Salem	5.00
Total	$1208.83

(Carried from page 400).

Do you ask why so many salaries as pledged are for $600.00? The explanation is that salaries of all our foreign missionaries except doctors was $600.00 until July 1, 1920. At that date they became $800.000 by order of the Youngstown Convention of the W. G. M. S. All pledges since date mentioned are for $800.00 for a period of seven years.

Many societies and individuals who had given pledges for $600.00 are making strenuous endeavor to increase the sum. Some as shown have already done this. The $1200 is in explanation of this increase at rate of $800.00 per year.

* * *

Xenia presbyterial supported Miss Hammond in Egypt for years. When her health failed it paid her traveling expenses home. As the doctors consider her a chronic invalid the Board thought best to give Miss Davida Finney to Xenia and support Miss Hammond from another department as she is still one of our missionaries.—Mrs. H. C. Campbell, Foreign Secretary.

FIELD SECRETARY NOTES.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

PRAYER—ITS POWER.

"Away in foreign lands they wondered how
Their simple words had power;
At home—the Christians two or three,
Had met to pray and hour."

Pittsburgh, every Tuesday, 10 A. M., Publication Building.
Philadelphia, first Tuesday, 2:30 P. M., 2nd U. P. Church.
New York, first Tuesday, 2:30 P. M., Room 824, Presbyterian Bldg., 156 Fifth Ave.
Chicago, second Tuesday, 12 noon, New Y. W. C. A., 4th floor.
Monmouth, second Tuesday, 4:00 P. M., Y. M. C. A.
Cleveland, second Tuesday, 2:30 P. M., Old Stone Church.
New Castle, Pa., first Tuesday, 2:30 P. M., First U. P. Church.
San Francisco, first Tuesday, 1:30 P. M., First U. P. Church.
Cambridge, Ohio, second Tuesday, 2:30 P. M., First U. P. Church.
Los Angeles, first Tuesday, 10:00 A. M., First U. P. Church.
Youngstown, Ohio, last Tuesday, 2:30 P. M., Tabernacle U. P. Church.
Xenia, Ohio, first Tuesday, 2:00 P. M., First U. P. Church.
St. Louis, first Tuesday, 2:00 P. M. Y. W. C. A.
Washington, D. C., first Wednesday, Church Parlors.
Belle Center, Ohio, every Tuesday, 2:30 P. M., in the homes.
Keota, Iowa, every Tuesday, 2:30 P. M., in the homes.
Princeton, Ind., first Tuesday, 2:30 P. M., in the homes.
Detroit, Mich., first Tuesday, 2:30 P. M., in the homes.
Butler, Pa., first Tuesday, 10:00 A. M., First Church.
Albany, N. Y., every Tuesday, 3:00 P. M., Church Parlors.
Spokane, Wash., first Tuesday, 10:00 A. M., The Cresent, Hopkins Room.
Rock Island, Ill., first Tuesday, 3:00 P. M., Y. W. C. A.
Albany, Ore., second Tuesday.
East Palestine, Ohio, first Tuesday, 2:30 P. M.
First Toledo, 10 A. M., Tuesday, Pastor's Study.
Buffalo, N. Y., first Friday, 2:00 P. M., Y. W. C. A.
Topeka, Kans., first Tuesday, 10:00 A. M., Y. W. C. A.
Pittsburg, Kans., in the homes, first Tuesday, 10:00 A. M.
Seattle, Wash., second Wednesday, 2:00 P. M., Y. W. C. A. Bldg.
Frenchburg, every Saturday, 7:00 P. M.
Meridan, Pa., first Tuesday.
Viola, Ill., third Tuesday at the church.
Bellefontaine, Ohio, first Tuesday, 2:30 p. m., in the homes.
Canonsburg, Pa., last Friday, 10:00 A. M., Greenside Ave. Church.
Goldfield, Iowa, every Tuesday, 3:00 P. M.
Seattle, Wash., second Tuesday, 2:00 P. M., Y. W. C. A. Bldg.
Ambridge, Pa., every Thursday.

Every Tuesday, 10:00 A. M. The hours of prayer for individuals and prayer groups.

We are glad to welcome two new groups this month. Mrs. Ada M. Terry, 820 15th St., Seattle, and Mrs. Chas. Webb, 70 16th St., Ambridge, Pa., are the correspondents. Other Prayer Groups and missionaries will kindly note their addresses.

The Pittsburgh Group will hold a special meeting on the first Tuesday in January at 10 a. m., on their fourth anniversary. I am hoping to attend. With fear lest we should fail we began that first Tuesday Prayer Group. Now we have thirty-seven! Eight meet weekly and twenty-nine monthly. Let us be faithful. "Prayer changes things."

Don't forget the Poster Exhibit at the W. G. M. S. Convention at Ft. Morgan. Save all your posters. I hear of some very excellent ones being used. The poster exhibit at Youngstown was one of the most interesting exhibits we have ever had at a W. G. M. S. Convention. The one at Ft. Morgan should be even better. Directions for sending will be in the Magazine.

Suggestion for a poster sent out in "Bulletin No. 18" in Omaha Presbyterial. Pictures of Hindoos and Egyptians (or any representing our work) pasted along the sides of the card board and these sentences composed of large capital letters cut from newspapers:

"The world needs your prayers."

"The church needs your prayers and services."

"Missions need your prayer."

PLANS AND PROBLEMS.

By Kate A. Hill.

WANTED!

500 BIBLE READING SOCIETIES BEFORE JANUARY 31, 1921.

31. Hopewell, Southern, Ill. This should have been No. 2 instead of Pinckneyville.
32. Mission Circle, Grove City, Butler Pres.
33. 3rd, Rock Island, Rock Island Pres.
34. Nampa, Idaho. Idaho Pres.
35. Y. W. M. S., Jamestown, Pa. Lake Pres.
36. K. H. M. S., First, Rock Island, Ill. Rock Island Pres.
37. King's Daughters, Grove City, Pa. Butler Pres.
38. Pawnee City, Nebr. Pawnee Pres.
39. Ottawa, Kans. Garnett Pres.
40. Y. W. M. S., Second, Washington, Iowa. Keokuk Pres.
41. Cedar Creek, Ill. Rock Island Pres.
42. First, Monmouth, Ill. Monmouth Pres.
43. Roberts, Idaho. Idaho Pres.
44. Albany, N. Y. Albany Pres.
45. Guernsey, Iowa. Des Moines Pres.
46. Kittaning, Pa. Kiskimentas Pres.

Had hoped for a larger number of Bible reading societies to report this month, so am disappointed. I believe many more are reading who have not reported. *Please do so.*

Some questions come concerning the Bible Reading. "Why report?" Just to let us know you are reading the Bible in your society. "Why report chapters read monthly and a record?" It helps many to do their reading daily if a report is to be given. "Is the report to include all chapters read in family worship, morning watch, study of Sabbath School, etc.?" No, only the chapters in the portions assigned.

I hope the answer to these questions will help clear up some of the problems of the Bible Reading. This is essential work. There can be no great revival without His Word being read by the people. There can be no great outpouring of His Spirit without the Word in the hearts of His people as fuel. There can be no deepening of the Spiritual life without feeding on His word.

MISSIONARY LEAFLET READING CONTEST.

Plan of Contest:—

1. Divide society into two groups. Appoint a leader for each group.
2. Place a chart in the church where a record is marked weekly for each group.
3. Set a fixed time for the reading. Months of February and March are suggested.
4. A goal may be set, but perhaps it would be better to work for the highest number of points.
5. Each leaflet counts two points for a member of the society. The fifty leaflets count one hundred points.
6. Each reader secured outside the society counts double.
7. At the close of the contest have a special meeting. The losing side might give a missionary social for the winners. Each reader could tell benefit received, name of favorite leaflet, etc.

NOTE: Modify this plan to suit your own society and needs. Enlist the whole congregation—men, women and children—in this contest.

"Knowledge Is Power."

Leaflets to be read:—

10	Narrative	20 points
5	India	10 points
5	Egypt	10 points
5	Sudan	10 points
10	Home (Freedmen, Mountaineer, Indian, and Foreigners)	20 points
5	Giving	10 points
5	Thank-Offering	10 points
5	Miscellaneous	10 points
50	Leaflets	100 points

Select leaflets from the enclosed Catalogue of Publications, and send all orders to the Literature Department, 904 Publication Building, Ninth Street, Pittsburgh, Pa.

This contest can be made an interesting and instructive plan for W. M. S., Y. W. M. S., Jr. M. S., and Y. P. C. U. to follow for two months.

Report the result of your contest to your presbyterial literature secretary who will report to the literature department of the Women's Board.

As soon as you receive this Magazine begin at once to begin the "Leaflet

Reading Contest'' sent out by the Literature Department. I have the names of two societies who have plans made.

A letter received today says, ''Thank you for reminding me of the Bible Reading. It had been completely forgotten by us!'' Might this have been your society? So many suggestions never get out of the Magazine into the society. ''Completely forgotten'' expresses it.

Have New Year's resolutions at your next meeting. Every member write two resolutions one for herself and one she thinks the society ought to adopt.

The following letter was written by Mrs. Catharine A. B. Ewing, American Mission, Cairo, to our Tuesday Prayer Groups. We want to share it with all the Magazine readers. Mrs. Ewing is one of our oldest missionaries. She went to Egypt with her husband, Dr. S. C. Ewing in 1860. He died in 1908.

American Mission, Cairo, Egypt.
November 18, 1920.

My dear Miss Hill:—

In answer to your request for a word from me I have thought I would tell you a little story of the long ago. A story of the answer to the prayers and work and no doubt, self-denial of a company of women of Allegheny City.

During the pastorate of my brother, the late Rev. D. J. Bradford, of the Third Church, Allegheny, a committee of women of his congregation asked him to write to me, to choose a young girl whom they would support in the Cairo Girls' Boarding School.

At that time our little band in Alexandria, my husband, Miss Campbell and myself, were saddened and down-hearted at the death of the wife of Maallim Moosa, head-master of our Boys' School.

Both Maallim Moosa and his wife had been converted from Mohammedanism and on both sides there were none but Mohammedan relatives could be looked to, to care for the little motherless girl. We feared the child would be lost to the Christian faith in which she has been baptized.

A few days after her mother's death the letter from my brother arrived, telling me of the generous offer of the ladies in his congregation, and within twenty-four hours Aneeda was a pupil in the Cairo Girls' Boarding School. She was one of its first graduating class.

Aneeda has been for many years the honored wife of one of our most successful pastors, Rev. Maawad Hannah of the Assiut Church. Her wise and loving life both a helpmate and mother are an incalculable return for the prayers and work expended on her behalf.

A little more faith on our part would have saved us much anxiety, for our difficulty was solved before it came. I have always felt this incidence is an illustration of the promise, ''And it shall come to pass that before they call I will answer and while they are yet speaking I will hear.''

Very sincerely yours,
CATHARINE A. B. EWING.

IMPORTANT. ISAIAH 41:6 FUND.

The Isaiah 41:6 Fund is intended to help the weaker and smaller presbyterials to a representation at the Annual Convention. If a presbyterial society is able to send one delegate, it is not entitled to help from this Fund. One of the fundamental rules is ''to help societies, which would not otherwise be represented.''

All applications for help from this source should be made to the Chairman of the Isaiah 41:6 Committee before April 1st. Applications are considered in the order received and those societies receiving help for the first time will be aided first.

When the Committee acts favorably on an application and the Chairman so notifies the applicant, the check will be mailed direct to the chosen delegate in time for the Convention. Be careful to name the delegate and her home address, so that there will be no delay at the last.

Because of the high cost of meals, it is recommended that the presbyterials secure a fund and provide enough for their representative's meals while enroute and during the Convention. The Isaiah Fund provides the railroad fare to and from the Convention city.

MRS. ADA KERR WILSON, Chairman.
MRS. J. B. HILL.
MISS IDA B. LITTLE.
Committee.

THE NESTORIAN MONUMENT OF SI-GNAN-FU, CHINA.

(A current spelling of the place where it was found in the Eighth Century).

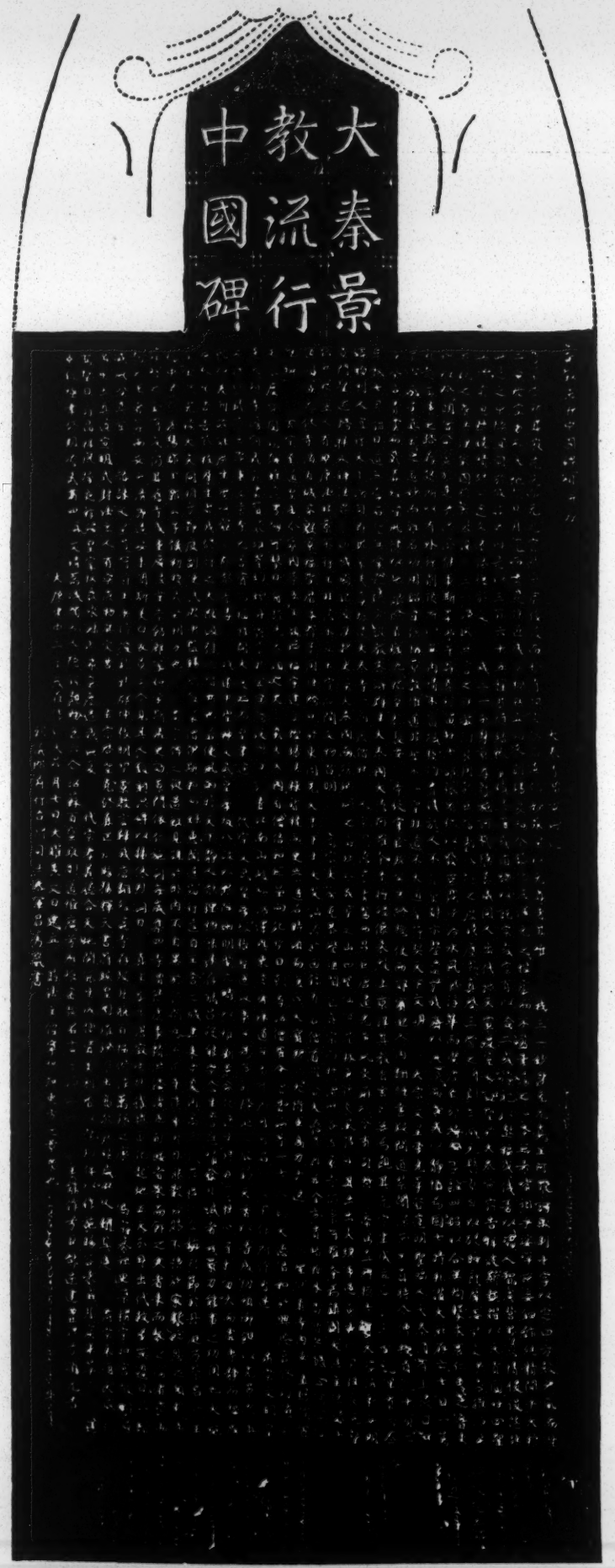
One of the precious missionary records of the world was preserved by being buried in China for seven or eight hundred years, near the great city of Chang-an, in the fu or department Hsi-an, province of Sheushi, northwestern China, some workmen digging a trench in the year 1625 came upon a stone tablet seven feet long and three feet wide covered with characters, mostly Chinese, but a few of them Syriac.

The Chinese are fond of ancient monuments, having a considerable collection in this very city of Chang-an. The governor of the city took this one in charge. There were no foreigners in the place at that time, but a native Christian sent a copy of it to some Jesuit missionaries. It has been reproduced by copies many times since 1625 and has been frequently translated. Its authenticity was questioned by Voltaire and others. But even so critical a historian as Gibbon said of them that "They became the dupes of their own cunning." It has been decided by competent scholarship that this is a genuine monument inscribed by Nestorian missionaries, A. D. 781.

The interest of this document in stone is so great from every point of view that we must regret that our space does not permit the reproduction of it all. The first part (reading from top) is a statement concerning the being of God, the sin of man, the coming and teachings of Christ and the beneficent work of Christian missionaries. The second part is a sketch of the Nestorian Missions in China from A. D. 635-781. The third part is a poem in praise of the "Illustrious Religion," as Christianity is always named on the monument, and eulogistic of the Chinese emporers who favored this religion. Several notes are added, partly in Syriac, giving the names of ecclesiastics, including the one who erected the stone, Yezd-buzid.

The whole inscription as translated by Professor Legge, of Oxford (England) has some 3,500 English words.—Extract from Two Thousand Years of Missions Before Carey.

(See next page).



NESTORIAN TABLET OF SI-GNAN-FU, CHINA.
(Eighth Century).
Read condensed explanation on other side of this leaf.